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Proceedings of the

ALL INDIA ORIENTAL CONFERENCE

FORTY - FIRST SESSION

Shri Jagannath Sanskrit Vishvavidyalaya, Shri Vihar,

PURI- 752 003 (Orissa)

(9-11 December, 2002)

ALL INDIA ORIENTAL CONFERENCE

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

PUNE 411 004 (INDIA)

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Edited and Published by

Dr. Mrs. Saroja Bhate
General Secretary, All India Oriental Conference (41st Session)
Bhandarkar Oriental Research Institute, Pune 411 004 (India)

Printed at
Venkatesh Enterprises, Pune - 411 009

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(Regd. Under Act XXI of 1860)

Shri Jagannath Sanskrit Vishvavidyalaya, Shri Vihar,
PURI- 752 003 (Orissa)

41ST SESSION, 2002

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Preface

I have a great pleasure in bringing out the Proceedings of the 41st session of the All India Oriental Conference held at Puri. The Proceedings include, apart from the minutes of the business meetings, addresses by Sectional Presidents, as well as the select papers.

I express my gratefulness to all those, including the staff of the Bhandarkar Oriental Research Institute, who helped me in bringing out this volume.

Saroja Bhate
(General Secretary)

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All India Oriental Conference, Puri (2002)

VEDIC SECTION

PRESIDENTIAL ADDRESS

By

PROF. B.B. CHAUBEY

Dear Fellow Delegate Brothers and Sisters,

We are fortunate enough to assemble here in the holy city of Lord Jagannath to attend the 41st Session of the AIOC. We are thankful to the Members of the Committee of this Session, elected at Chennai in the previous Session, for their unanimously taking decision to hold the Present Session at Puri. I am personally thankful to them and the Sectional Presidents, attending the previous Session for electing me the President of the Vedic Section for this Session. I welcome you all here and hope that you will extend your full co-operation to me by presenting your learned papers and participating in fruitful discussions.

Friends, since we met at Chennai in May, 2000, we have lost some eminent Vedic scholars. Dr. R.N. Dandekar, a spirit behind the AIOC, left for his heavenly abode on Dec.11,2001 at Pune. He was the General Secretary of the AIOC since its beginning till 1986 and the General President for the 34th Session, held at Vishakhapattanam in 1989. Dr. G.H. Tarlekar, a sound scholar of technical Sāmavedic literature, passed away on Dec. 11,2001 at Pune. Paul Thieme, a profound scholar of Veda has passed away. We all moan for their sad demise.

Friends, I have been attending the sessions of AIOC since 1968 and contributing papars to the Vedic section continuously. I have been Sectional President of the Vedic Section in 1989 and 1993, held at Vishakhapattanam and Pune, respectively. After Pune Session (1993) I presided over other Sections, *viz.*, South-east Asian Studies (1994), Technical Sciences and Fine Arts (1997), Manuscriptology (1998) and Philosophy and Religion (2000). However, there, too, I have been contributing to the cause of Vedic studies taking those Sections as extensions of the Vedic Section with main thrust on Vedic concepts. While dealing with a retrospect and prospect of South-east Asian Studies, I noticed the

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love and respect of the South-east Asian people for the Vedas. My Presidential address in the Technical Sciences and Fine Arts Section was mainly confined to the Vedic concepts in the field concerned. In my Presidential address delivered in the newly started Manuscriptology Section, I concentrated on the needs of searching Mss and preparing critical editions of the Vedic texts, which are lying unknown and heaped in Ms-collections, throughout the country. In my Presidential address in the Religion and Philosophy section, I fully discussed the religion and Philosophy of the Vedas. This clarification, I am giving before you, is only to make you believe that I was not practically dissociated with the cause of Vedic studies. How could I be dissociated with the Vedas ? Veda is my life-long pursuit; Veda is my breath; whenever and whatever I think about Veda as it is the 'Knowledge par excellence'.

Friends, why I am advocating for the Vedas? My personal liking for the Vedas has no value. It is rather because of the fact that Indian tradition from the very beginning has been advocating for Vedas as the only source to know the Godhead and the Universe. We are proud of having such a long unbroken tradition in our practical way of life. This tradition is preserved in two ways : one in form of continuous source of Divine knowledge and the other as a code of conduct in the observance of regular sacraments. In our scholarly tradition the Vedas have been preserved as a source of authentic knowledge in all spheres of life from the time immemorial. One who knows the real spirit of the Vedas, knows the reality and the mystery of the Universe. Dīrghatamas, a Vedic Seer expressly says[1] that the *Ṛks* are residing in the imperishable Vāk in the highest heaven where all gods (the immortal and auspicious elements upholding the universe) are residing. One who does not know that what can he do with mere *Ṛk*; and those who know it, they stand by Reality, i.e. *ekaṁ sat.* This statement of Seer Dīrghatamas indicates the dichotomy of the Veda, namely, 'Inner Veda' and the 'Outer Veda', the former as 'Eternal knowl-

1. ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ।। *Ṛg.* VI. 164.39

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edge par Excellence' which the Vedic seers had realised in their state of penance, and the latter as 'Verbal expression' of the seers in forms of *Ṛk*, *Yajus* and *Sāman*. In the Upaniṣads this dichotomy seems to have been referred to by the *Parā Vidyā* and the *Aparā Vidyā*[1], the former denoting the *Brahmavidyā*, and the latter the four *Saṁhitās, viz. Ṛgveda, Yajurveda, Sāmaveda* and the *Atharvaveda* and the six *Vedāṅgas, viz. Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas* and *Jyotiṣa*. The *Chāndogya-upaniṣad* refers to this dichotomy by using the terms *Mantravid* and *Ātmavid*[2], the former consisting of the knowledge obtained through the study of the *Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, Itihāsa-purāṇa, Vedānāṁ Veda (i.e. Vyākaraṇa), Pitrya (i.e. Śrāddhakalpa), Rāśi (i.e. mathematics), Daiva (i.e. cosmogony), Nidhi (i.e. ehtics), Vedavidyā* (*i.e.* Science of etymology), *Brahmavidyā,* (*i.e. Yajñavijñāna), Bhūtavidyā* (*i.e.* the science of five elements), *Kṣatravidyā* (*i.e.* the science of archery), *Nakṣatravidyā* (*i.e.* astrology), *Sarpavidyā,* and the *Devayajanavidyā*. The *Ātmavid* is he who has realised the *Brahman*. Pt. Madhusudan Ojha has named this dichotomy of the Veda as *Mūlaveda* and *Tūlaveda,* both equivalent to 'Inner Veda' and the 'Outer Veda' as stated above. The *Gopatha Brāhmaṇa* clearly mentions that all the Vedas along with their *Kalpas, Rahasyas, Brāhmaṇas, Upaniṣads, Itihāsa-purāṇas, Anvākhyānas, Gṛhyasūtras, Niruktas, Lakṣaṇagranthas, Anumārjanas* and *Vākovākyas,* have their parts to play, but in the matter of sacrifice they loose their separate entity.[3] From the above statements, it is clear that all branches of knowledge belong to the Vedas. And this is the main reason why the

1. द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति, परा चैवापरा च ।
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं
छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते । *Muṇḍaka Up* . I.1.5
2. स नारदो होवाच । ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं वेदविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवयजनविद्यामेतद् भगवोऽध्येमि । सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित् । *Chāndo.Up* VII.1.1-3
3. एवमिमे सर्वे वेदा निर्मिताः सकल्पाः सरहस्याः सब्राह्मणाः सोपनिषत्काः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवाक्यास्तेषां यज्ञमभिपद्यमानानां छिद्यते नामधेयं यज्ञ इत्येवाचक्षते । *Gopatha Br.* I. 2.10

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Purāṇas, the *Smṛtis* and all types of religious literature, produced in India, accept the authority of the Vedas. The six systems of Indian Philosophy have their different approaches about the nature of 'Absolute Reality' and means to realize that but regarding the authority of the Vedas they are unanimous. The study of the Vedas, therefore, is must for all to understand the source of their philosophic thoughts in the Vedas. By this a unique fraternal harmony may be established among all the warring philosophic schools which have originated from the Vedas. In absence of Vedic study there is a great risk of deviating from our tradition, and deviation from the tradition is dangerous for national intergration.

Condition of Vedic Research Institutes and Centres -

Friends, it is a matter of great concern that the condition of the old Vedic Research Institutes and Centres is very pitiable and these are gradually declining. The enthusiasm, which was witnessed among the scholars for the study of the Vedas and conducting higher researches, is not seen today. The research projects undertaken by most of the Vedic institutes have been left either incomplete, or are lingering on without making any substantial progress. One of the main factors responsible for this pitiable condition is the lack of sufficient and competent staff. Due to the financial crunch imposed by the Government, or the authority concerned, no appointment is being made, as a result of which the long term projects are being either dropped, or shown only on papers. Curiously enough, there are some Vedic research Institutes and Centres which are headed by such persons who neither know about the Vedas nor have aptitude for research. The introductin of democratic system of rotation of Chairmanship, instead of permanent Directorship in some of the Research Institutes, has spoiled the standard of collaborative research work. However, inspite of these obstructions to the progress of Vedic Researches in Institutions, we are not to be disappointed. There are scholars who are doing hard work in the field of Vedic studies for the preservation of old *Vedic Śākhās*. We too, should take *Vrata* with Vedic seer 'अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ' *(Yajurveda* I.5*)*. This *Vrata* would certainly pave the path for progress of Vedic studies.

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An account of Vedic Research Projects -

Friends, I would like to give here an account of some important research projects which have now been completed:

(1) The Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological studies, (Panjab University) Hoshiarpur had undertaken a project of bringing out the critical editions of the Bhāṣyas of Devatrāta and Siddhāntin on the *Āśvalāyana Śrautasūtra.* Now I am happy to announce that the complete Bhāṣyas have now been published under Panjab University Indological Series :

Āśvalāyana Śrautasūtra with the commentary of Devatrāta:

Vol. I (chapters 1-3) published in 1986;

Vol. II (chapters 4-6) 1990 ;

Vol. III (chapters 7-12) 1996;

Āśvalāyana Śrautasūtra with the commentary of Siddhāntin, (complete) published in 2001.

(2) Under the project of bringing out the critical editions of the texts of the Vādhūla recension, besides the *Vādhūla Śrautasūtra* (1993), following important texts of the Vādhūla school have been critically edited for the first time by Prof. B.B. Chaubey and published from the Katyayan Vaidik Sahitya Prakashan, Hoshiarpur.

(i) Critical edition of the *Vādhūla-Anvākhyānam,* with a detailed Introduction and two Indices, published in 2001, pp xx + 64 +220. It may be pointed out that *Anvākhyānam* is a literary device like *Brāhmaṇa,* introduced by the rituo-scientists of the later Vedic period to explain the Śrauta rituals and many other matters related to them in terms of *Adhyātma, Adhideva, Adhiyajña, Adhiloka* and cosmic equations following the style of the *Brāhmaṇas.* But no work under this genre of literature was available to the scholars. No Mss-catalogue referred to this text. This important text formed a part of a composite Ms, deposited in the Government Oriental Manuscript Library Madras under No. R4375 with the title *Vādhūlaśrautakalpa Vyākhyā* (revised from *Vādhūla-gṛhyakalpa Vyākhyā*). This Ms was copied from a Ms of the Kitannaśśri Mana, Cochin during 1922-23. The text contains five *Prapāṭhakas* deal-

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ing with *Anvākhyānas* related to the *Agnyādheya, Agnihotra, Paśubandha, Agniṣṭoma* and *Agnicayana*. With the publication of this text an unknown genre of Vedic Literature called '*Anvākhyāna*' has come to light for the first time. As a pioneer work it would certainly pave a path for search of similar *Anvākhyāna*-texts belonging to the other Vedic recensions.

(ii) Critical edition of the '*Vādhūla-yajñaprāyaścittam*' with a detailed introduction, three Appendices and two indices, published in 2001, pp XXIV+75. The existence of a separate text of the *Vādhūla-yajñaprāyaścittam* was noticed in a composite Ms No. R4775, deposited in the Government Oriental Mss library, Madras. Like the *Vādhūla-Anvākhyānam*, this text, too, was not mentioned in any of the Ms-catalogues. The *Vādhūla-yajñaprāyaścittam* deals with different types of expiatory rites related to the *Śrauta* rituals as prevalent in the Vādhūla tradition. The first part deals with the expiatory rites mainly related to the *Iṣṭis*, the second part with that to the Pravargya. While dealing with the prāyaścittas, first the nature of violations has been identified and thereafter the procedures of performing the expiatory rites have been accounted for. The treatment of prāyaścittas, in general, has great similarities with that of the prāyaścittas dealt with in the *Baudhāyana Śrautasūtra*. However, differences are also noteworthy for the comparative study of the two texts, as it is older than *Baudhāyana*.

(iii) The Critical edition of the '*Vādhūla-Kalpāgamavṛttirahasyam*' of Nārāyaṇa Miśra of Sangamagrāma has been completed and the text is under print. It would come out for the first time within a few months. This text is a versified commentary of the *Vādhūla-gṛhyakalpavṛtti*, in eight chapters. The first six opening verses of the text give the information about the nature and character of the text. The opening verses run as :

नीलोत्पलदलश्यामं नीरजायतलोचनम् ।
क्वणत्किङ्किणिनृत्यन्तं नमस्यामो रमापतिम् ॥ १ ॥
वाधूलकं महाप्राज्ञं वृत्तिकृत्प्रमुखान् गुरून् ।
मन्वादीन् सूत्रकारांश्च विघ्नेशस्कन्दभास्करान् ॥ २ ॥
गिरं देवीं श्रियं शम्भुं प्रणम्याथ मयाधुना ।
वाधूलकल्पितस्मार्तप्रयोगोऽयं निबध्यते ॥ ३ ॥

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प्रयोगक्लृप्तौ पूर्वस्यां प्रयोगा बहुधोदिताः ।
समाचारानुसारेण प्रयोग इह कीर्त्यते ॥ ४ ॥
गृहकल्पसमाचारस्मृतिशास्त्रानुसारतः ।
पुरूषस्येह यत्कृत्यं तच्च लेशेन वर्ण्यते ॥ ५ ॥
चत्वारिंशद्धि संस्कारा अष्टावात्मगुणाश्च ये ।
तैः समेतो द्विजो विद्वान् ब्रह्म प्राप्नोति शाश्वतम् ॥ ६ ॥

The importance of the work can be understood from references to several Ācāryas and their works in the text of which some are still unknown.

(iv) The critical edition of ṛryadgsa's commentary on the *Vādhūla-Śraustasūtra* has been completed and is ready for publication.

(v) The work of preparing critical edition of *Vādhūla-PrayogaKlṛpti* of Śivaśroṇa is in progress.

(iv) The work of preparing critical edition of *Vādhūlagṛhya-Kalpasūtravṛtti* on which the *Vādhūla-Kalpāgamavṛtti-rahasyam,* a versified commentary by Nārāyaṇa Miśra, is based, is in progress. I would like to point out that Prof. Yasuke Ikari of Kyoto University, Japan is preparing critical edition of the *Aupāsanāgnihomapaddhatikārikā,* a text belonging to the Vādhūla school, is also in hand.

3. Under the project of preparing critical editions of the *Śulbasūtras* with their available commentaries, Prof. Damodar Jha has critically edited, the *Maitrāyaṇi Śulbasūtra* with the commentary of Śaṅkara (other than Śaṅkarācārya) and the same has been published for the first time from Hoshiarpur in 2001. It may be pointed out that under this project his critical edition of the *ĀpastambaŚulbasūtra* with the four commentaries of Kapardi, Karavinda, Sundararāja and Gopāla was published in 1988 from Hoshiarpur.

4. The first edition of the *Kāṇva-Śatapatha Brāhmaṇa vol.I* (consisting of Kāṇḍas I-VII) was brought out by Caland in 1926 and remaining two vols. posthumous work of Caland was revised and edited by Raghuvir and published from Lahore in 1939. The Indira Gandhi National Centre for the Arts undertook a project of bringing out the critical edition of the *Kāṇva-Śatapatha Brāhmaṇa* with English translation under *Kalāmūlaśāstra* series and the work was assigned to

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Dr. C.R. Swaminathan . This project has been completed. Four vols. have been released and remaining vols. are to be released very shortly.

5. Dr.Gunakar Waman Pimpalpure of Nagpur was working on the critical edition of the *Kāṇva-Śatapatha Brāhmaṇa* since long. Now he has successfully completed the work and the same has been published from Maharshi Sandipani Rashtriya Veda Vidya Prathishthana, Ujjain in 2001. This edition is based on the Mss received by the editor from Belagaon, Pune, Pandharpur, Nashik, Vani, Madras and Varanasi.

6. Project of revising old editions of Vedic Texts

At the advent of Vedic studies in western countries, it was felt a necessity to prepare critical editions of the Vedic texts. Many Vedists of earlier generation regarded the preparation of critical editions of the Vedic texts as an essential part of their scholarly activities. As a result of this feeling, they brought out critical editions of many Vedic texts on the basis of Mss which they had discovered and collected from India. These editions constituted the soundest foundation of further research superstructure . As any first edition cannot claim to be 100% correct, there is always a scope of further improvement. Therefore, a periodic revision of those editions with the help of newly discovered Mss and the other allied material and new research technique which are steadly becoming available, is very much necessary. Many of these first editions have been revised and published by eminent scholars of the field. But there still remain many first editions which have not been revised so far. Their reprint editions only are available . It was in the fitness of things that Shri Radheshyam Shastri with consultation of Dr. C.G. Kashikar planned a project of preparing revised critical editions of some Vedic texts, *viz., Maitrāyaṇī Saṁhitā, Gopatha Brāhmaṇa, Aitareya Āraṇyaka, Baudhāyana Śrautasūtra,* (with the commentary of Bhavasvāmin), *Mānava Śrautasūtra,* and *Kauśikasūtra.* The revision of these texts was assigned to the scholars of the field : *Mait* S. was assigned to Dr.T.N. Dharmadhikari, *Gopatha Br.* to Dr. H.C. Patyal, *Ait, Ār.* to Dr.Munishwar Dev, Baudh *ŚS* to Dr.Vijay pal, *Āp ŚS* to Shri. Radheshyam Shastri, *Satyā ŚS* to Dr.P.D. Navathe, *Mān ŚS* to Dr.C.G. Kashikar and *Kauś. sūtra* to Dr.S.S.Bahulkar. As a specimen some texts of the beginning along with their introductions, were

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brought out in form of Dr.C.G.Kashikar felicitation volume with Foreword by late Dr. R.N. Dandekar and T.N.Dharı ıadhikari, R.S. Shastri, N.P. Jain and S.S. Bahulkar as its editors. It was, of course, a good adventure, but this project could not make progress as it was desired. The revised edition of the *Ait. Ār.* prepared by Dr.Munishwar Dev was brought out from VVRI, Hoshiarpur in 1992. The revised edition of the *BaudhŚs* with the commentary of Bhavasvāmin, prepared by Dr.T.N. Dharmadhikari is being published by the Indira Gandhi National Centre for Arts, Delhi. It is expected to come out shortly. Here I would also like to mention that the English translation of the complete *BaudhŚS* has been prepared by Dr.C.G.Kashikar for the first time and same is being published[1] from IGNCA.

Shri Radheshyam Shastri has undertaken the project of preparing the revised edition of the *Mānava ŚS* and the work is in progress. For this revision he has collated at least 100 Mss of the *Mānava ŚS.*

Another project of preparing revised critical edition of the *Jaim Br.* with English translation has been assigned to Dr. H.G. Ranade by the IGNCA and the work is in progress. The old material which was with Dr.Lokesh Chandra and Dr.Aryendra Sharma has been made available to Dr. Ranade. It is hoped that the work would come out soon.

Many first editions of Vedic texts are still unrevised and most of them are even not available today. Mention may be made of the following editions :

1. *Kauṣītaka (Śānkhāyana) Brāhmaṇa.* ed. by Lindner (1887)
2. *Taittirīya Āraṇyaka*, ed. by Rajendralal Mitra, Calcutta (1871)
3. *Śānkhāyana Śrautasūtra*, ed. by Hillebrandt. Calcutta (1988-99)
4. *Kapiṣṭhala Kaṭha Saṁhitā*, ed. by Dr. Raghuvir, Lahore (1932)
5. *Kāṭhaka Śrautasūtra*, ed. by Dr. Raghuvir, Fragment I, University of Panjab, Lahore (1928). Two Mss from Calcutta and Banares are described and their transcription is given.
6. *Kāṭhaka Śrautasūtra*, ed. by Dr. Raghuvir, Fragments JVS 2, (1935).
7. *Kāṭhaka Brāhmaṇa. Saṁkalana*, ed. by Dr. Suryakant, Lahore (1943)

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1. Now the text with English Translation has been Published in four volumes.

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8. *Kāṭhaka Śrautasūtra, Saṁkalana,* ed. by Dr. Suryakant Meharchand Lacchman Das, Lahore (1943)
9. *Kāṭhaka Gṛhyasūtra (=Laugākṣi Gṛhyasūtra)* with extracts from three commentaries, *viz.,* Devapāla, Brāhmaṇabala and Ādityadarśana, ed. by Caland, pub. from D.A.V. College, Lahore (1925)
10. *Kāṭhaka Gṛhyasūtra* with the Bhāṣya of Devapāla, ed. by M. Kaul; pub. from Kashmir Series of text and studies No. 49 (1928), and No. 55 (1934).

Revival and preservation of old Vedic Śākhās

Among the existing Vedic Śākhās only the *Śākala Saṁhitā* of the *ṚV, Mādhyandina* and *Kāṇva Saṁhitā* of the *Śukla YV, Taittirīya Saṁhitā* of the *Kṛṣṇa YV, Kauthuma, Rāṇāyanīya* and *Jaimini Saṁhitās* of the *SV,* and *Śaunaka Saṁhitā* of the *AV* with their *Brāhmaṇas* are being taught in the Veda-pāṭhaśālās. Remaining *Śākala Saṁhitā*-Adhyayana tradition has almost become extinct. Among these extinct Vedic Śākhās, once the Vādhūla Śākhā was very popular among the *Kṛṣṇa Yajurvedins.* But this important Śākhā remained unnoticed for a long time, notwithstanding the existence of some Vādhūla families in Kerala. Till today they have been performing their rituals according to the *Āpasthmba Sūtra.* Now with the discovery and publication of a large number of texts[1] belonging to the Vādhūla school, it has become possible to revive the old Vādhūla tradition in the matter of its *Svādhyāya* and ritual performances.

This is also the case with *Kāṭhaka* and *Maitrāyaṇī Śākhās.* Once the *Kāṭhaka Śākhā* was so popular that it was studied in each village in the time of Patañjali. But gradually this Śākhā lost its existence. Except the *Kāṭhaka Saṁhitā,* some fragments of the *Brāhmaṇa* and *Śrautasūtra,* and the *Kāṭhaka Gṛhyasūtra,* no other text of the Kāṭhaka school is available today. The *Kāṭhaka Saṁhitā* which has been published has no accent marks. Pt. Shripad Damodar Satavelekar in the introduction of his edition of *Kāṭhaka Saṁhitā* has expressed his feeling about whether the followers of this recension do exist in India. Similar is the case with the *Maitrāyaṇī Śulbasūtra,* which has been recently published, is available to day.

Friends, it is a matter of great pleasure that Āhitāgni Nana Kale of

1. See Supra, pp 5-6

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Kasarvadi is making a serious effort to revive the old *Śākhā-svādhyāya* tradtions. As per his information, about 500 families of the Kāṭhaka follower Brāhmaṇas are still residing in Maharashtra. But in the absence of their own *Śrauta* and *Gṛhyasūtra* texts, they are following the Āpastamba tradition. With a view to reviving old *Vedaśākhā-Svādhyāya* tradition, he has recently started Shri Yogiraj Vedavijñāna Ashram, Barshi, Kasarwadi in Solapur District of Maharashtra. This Ashram was started in 1981 and now it has following six Veda-pāṭhasālās at different places in the country:-

1. Shri Ramchandraji Dongara Maharaja Vedavijñāna Ashram, Akola.
2. Shri Aniruddhāchārya Vedavijñāna Ashram, Karnail, Gujrat.
3. Shri Ramdas Swami Vedavijñāna Ashram, Sajjangarh, Satara.
4. Shri Sitaram Anjaneya Veda Kendra, Trivandrum, Kerala.
5. Shri Ārṣavijñāna Gurukul, Muraligram, Nagpur.
6. Shri Vitthala Rukmini Veda Pāthashala, Pandharpur.

Pt. Nana Kaleji has recently started the programme of the revival and preservation of twelve different Vedic Śākhās on July 18, 2001 at Vedapuri near Muraligram of Nagpur District. With *Mahārudrābhiṣeka* at Vedavedānteśvara Shivalinga by the Vedamūrti Ācharyas and Brahmacarins of the Ashram with recitation of *Rudrasūkta* of twelve Śākhās *viz., Śākala, Āpastamba, Hiraṇyakeśin, Maitrāyaṇī, Kāṇva, Mādhyandina, Rāṇāyanīya, Śaunaka* and *Paippalāda*. A Śrauta Agnyādhāna Anuṣṭhāna according to the *Mānava Śrautasūtra* of the Maitrāyaṇī branch of the *Kṛṣṇa YV* and an *Agniṣṭoma Somayāga,* according to the *Jaiminīya Sāmaveda Śrautasūtra* were performed on May 23-27, 2002 and June 6-11,2002, respectively at Yogiraj Veda Vijñāna Ashram, Kasarvadi Barshi.

Here I would also like to mention the services of Ahitāgni Somayaji Ranganath Krishna Selukar[1] for preserving the Vedic Somayāgas by their performances at several parts of the country. A Gavāmayana Sattra was performed by him for one year from April 26, 1999 to May 17,2000 at Gangakheda.

Friends, whereas on the one side serious efforts are being made to revive the old Vedic tradition by establishing Veda Pāṭhashālās and performing

1. Alas ! he is no more.

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Vedic rituals, on the other side modern scientific attitude for searching scientific elements in the Vedas is also developing. As a result of this scientific attitude the sources of fundamental sciences like Physics, Chemistry, Biology, Mathematics are also being traced in Vedic literature. Topics like, Agriculture in Vedas, Medicine in the Vedas, Space-science in Vedas, Environment and Veda, Ecology and Veda, *etc.*, are becoming very popular today. The year 1999-2000 was declared by the Govt. of India as 'Sanskrit-varṣa'. Almost all the Sanskrit departments of the Indian Universities, Indological Research Institutes and Colleges celebrated the Sanskrit-Varṣa by holding conferences, seminars, workshops, special Extension lectures in large scales. In these programmes the importance of Vedas for their scientific studies was emphasised. I may make mention of the 'Seminar on scientific themes in Sankskrit literature' organised by the Deptt. of Sanskrit, Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur on Nov. 2-4, 2000. The papers have been published under the same title, edited by Dr. Umesh Chandra Pandey and Dr. Kapildeva Śukla. Amount these papers several are directly related to the Vedic scientific themes, viz.,

1. Medical sciences in Vedic literature, by Dr.Umaraman Jha.
2. Vedic Prāṇivijñāna, by Kapildev Shukla.
3. Vedic sacrifices and Indian science of Geometry, by Dr. Ramhit Tripathi.
4. Traces of scientific thoughts in the Vedas by Dr. Prashasyamitra Shastri.
5. Environmental awareness in Vedic literature, by Dr Bhanu Prakash Dwivedi.
6. Setting of Iṣṭakas in *Śulbhasūtras,* by Shailja Pande.
7. The Glimpses of the Vedic unified universal computer system by Prof. M.K. Dave.

Here I would also like to mention about the publication of 'Vedic Science', a quarterly Journal devoted to Vedic Sciences and

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Scientific interpretation of the Vedas and allied literature, with Chief Editorship of Dr.Ravi Prakash Arya. In the April-June Issue (2002) two important papers, *viz.*, 'The Science of Zodiac in the Ṛgveda' by Dr. P.V. Vartak and 'Science of Vedic Fire cult' by Dr. Raviparkash have been published.

Friends, it is good thing and also the demand of the age that Veda should be studied from the scientific point of view. But for this the thorough knowledge of the Vedas and modern scientific concepts is very much essential. Searching germs of fundamental sciences in Vedas without having thorough knowledge of Vedas, only on the basis of being a scientist, or without having knowledge of Scientific principles, only on the basis of being a Vedist, is dangerous. The confluence of Vedic and scientific knowledge can be fruitful when they would be studied with equal importance.

Friends, I feel satisfied with the recent efforts of Indian scholarship to bring to light many important facts about the Vedic River Sarasvati. The researches made in this field have yielded good results. The old theory about the home of the Aryans and their subsequent movement towards the east in India has been completly changed. The theory regarding composition of *Ṛgveda* between 1000-1200 c.B.C, as propogated by western scholars, has been discarded. Now most of the western Vedic Scholars, too, have realised the baselessness of the old theory. In the latest volume of ABORI, Pune (vol. LXXXII, 2001), pub. in 2002, Prof. Nicholas Kazanas, Director Omilas Meleton, Cultural Institute Pylarous 3, - Pangoati, Athens (Greece) has contributed a long paper entitled 'Archaic Greece ' and the 'Veda ' (pp. 1-37). In this paper he has traced some parallels between the Greek culture and the Vedic tradition, referring to other Indo-European peoples using Philological considerations. He has examined the parallels in social practices, rituals and magic in the broader sense of terms. In footnote No. 5 (on p.3) he writes :

'......... Having accepted and taught the mainstream theory for some 20 years, I, too, abandoned it in view of the mounting evidence against it. It presented the full evidence in 'The *Ṛgveda* and Indo-Europeans' (1999) posting 3100 B.C. as the completion of the *ṚV*. Giving a brief summary of his view, expressed in the said book, he writes in this paper - 'The Indo

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Aryans are indigenous to the Seven river region in what is today North Pakistan and North-West India; since there is no evidence whatever for any intrusing into the area prior to 500 B.C. (Allchins 1997 : 135, 222; Shaffer and Lichtenstein 1995 : 135). The *ṚV* was complete but for minor passages by 3100 when the Harappan culture being to arise. The *Brāhmaṇas* and *Sūtras* know of town-life, large buildings, fixed altars, bricks, cotton, rice and silver-elements present in the Harappan culture, but unknown in the *ṚV*. Moreover, many hymns in the *ṚV* (especially II.41;VI.61;VII.95) praise the Sarasvatī river which flows mightily from the mountains to the Indian ocean, but in C. 2000 had become a minor stream lost in the desert, hundreds of miles before reaching the ocean. In addition, linguistic and literary evidences show that Vedic is far older than any other Indo-European branch, including Hittite or Avestan'. ....

Consequently I take it that *ṚV* was composed in the 4th millenium at least, the *Brāhmaṇas* and *Upaniṣads* early in the 3rd and some of the Sūtras C.2500 B.C. .... 'of great significance' says he, are two articles by American historian of Science, A. Seidenberg, wherein he argues that Egyptian, Babylonian and Greek Mathematics derive from the Indic *Śulbasūtras* of *Āpastamba* and *Baudhāyana*, or a work like that, dated at C.2000 B.C. as lower limit, thus furnishing totally independent evidence :...... Seidenberg wrote of this original work : 'its mathematics was very much like what we see in the *Śulbasūtras*. In the first place it was associated with ritual. Second; that there was no dichotomy between number and magnitude .... In geometry it knew the theorem of pythogoras and how to convert a rectangle into a square. It knew the isosceles trapeziod and how to compute its area ... [and] some number theory centred on the existence of pythagorean triplets .... and [and how] to compute a square root .... The arithmetical tendencies here encountered [i.e. in the *Śulbasūtras*] were expanded and in connection with observations on the rectangle led to Babylonian mathematics. A contrary tendency, namely, a concern for exactness of thought .... together with a recognition that arithmatic methods are not exact, led to Pythogorean mathematics (1978 : 329).

Friends, it has become customary to give an account of the works

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done during the period from previous session to the present one. As I have already mentioned about the measure projects which were completed during this period, I would only give here in brief an account of general works brought out during the period.

1. 'Vedic Symbolism' by Prof. S.P. Singh, published from Maharshi Sandipani Rashtriya Veda Vidya Pratishan, Ujjain, (2001). The work is a collection of 60 lectures/papers delivered by Prof. Singh during 1998-2000 and some written by him earlier. In these papers he has followed the line of Aurobindo.

2. *Ṛgveda Saṁhitā*, First Aṣṭaka vol. I, II and III, with the text of Mantras both in Roman and Devanagari, meaning of every Sanskrit word and the English translation and some details by Prof. R.L.Kashyap, published from Sri Aurobindo Kapali Sastry Institute of Vedic culture, Banglore (2000-2001). Vol. I contains the mantras of Agni, Savit*ṛ, Sūrya, Sarasvatī* and Vi*ṣṇu;* Vol.II contains the hymns of Indra, Gaṇapati and Rudra; Vol. III contains the hyms of *Uṣas, Maruts, Mitra, Varuṇa, Aśvins* and others. The translation is based on the Sanskrit works of T.V. Kapali Sastry.

3. 'Facets of Vedic Studies' ed. by Dr. Vidyut Lata Roy, published from Nayaghar, Orissa (2002). This work is a collection of papers contributed by scholars on Vedic themes.

4. 'Impact of Vedic Thought on Sanskrit Kāvyas ' ed. by Dr. K.N.Joshi and Dr. Vindhyeswari Prasad Mishra, pub. from Dept. of Sanskrit, Vikram Vishvavidyalaya, Ujjain, published from Pratibha Prakashan, Delhi, 2001.

Friends, I am thankful to all for your giving patient hearing to my address. I am sure you would keep the light of Vedic studies ever shining to bring *Su-saha*, the 'Co-existence for excellence' among, the mankind.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति । *AVX. 191.4*

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IRANIAN SECTION

Presidential Address

By

Prof. Sam Doctor

Fellow Delegates and Friends,

At the outset, allow me to express my thanks and gratitude to the members of the Executive Committee of the All India Oriental Conference for electing me to the presidentship of the Iranian Section of this Session. My heartfelt thanks also go to Mm. Faribourz Nariman, a Veteran Scholar of Iranian and Comparative Studies, who holds the rare distinction hitherto unwitnessed, of gracing the Iranian Section chair or presidentship for a number of times over the past three decades. It was Nariman who proposed my name for the present chair. Not only that, but over the past two decades he has always been ever prompt and anxious in extending to me all the co-operation and scholarly guidance that he commands.

It was 18 years back that I attended my first session of A.I.O.C., and presented a paper therein. That paper was related to Manichaean and Buddhist MSs in the Middle Persian Sogdian language and in the background of Zoroastrian Religion. On the last day of the Conference, which was held in Ahmedabad, I was approached by a reporter of the Ahmedabad Times, who informed me that mine was the only paper he had chosen to write about in the literary columns of the Times, since it was related to exciting finds of Sogdian MSs in Central Asia, and in particular to the presence of an Avestan prayer-formula in a Buddhist Sogdian MS. Accordingly, a few days later, a report of my paper appeared in the Times, and I was delighted at my success in the very first session of a Conference. Since then I have been regularly contributing papers in the fields of Avestan, Pahlavi and Sogdian languages, notably on the Gathas, as also Indo-Iranian history.

Before coming to the main or academic part of my today's address, a word regarding the standard or quality of research papers presented and / or read at the present Conference, an All-India, and hence prestigious

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one. In this regard and in particular connection with the present Session, I received a letter from our Gen. Secretary at Pune, Ms. Saroja Bhate, putting forth suggestions by Prof. S.Y. Wakankar of Baroda, to improve the standard of papers at the present Conference, sessions of the past decade or two of which had witnessed a deterioration in the quality of papers presented. Dr. Wakankar in the said communication (by then circulated to the various Sectional presidents of the present Session) sounds a timely note of warning when he requests the presidents to critically go through the various papers submitted in their respective sections, which "will definitely be useful in preventing the trash that is somtimes dished out as Research material. This is one of the methods to check this deplorable tendency of the scholars who submit ordinary material as Research material."

To date, as I write out this Sectional address, with less than 3 months left, I expect to receive only one paper or two in our section. All I can say briefly in the matter is that I am not entirely satisfied with the standard of papers on the 'Iranian', as also quite a substantial number from the numerous ones from various sections that I have gone through, and which I observed had witnessed a steady decline of standards over the past three decades or more. There is definitely much room for improvement. My advice to the scholars concerned (with the present section of the Iranian) is to devote more time and energy to the preparation of their papers in the future, taking care to see that their papers contain some new material, or at least suggest new but specific avenues of research to be followed up.

I now proceed to undertake a general survey of Iranian studies in the past two years, i.e., since the last session of the present Conference. Such a survey, I have observed, has become a customary obligation to be undertaken by the President of each or particular Session. At least, in our Iranian Section, my predecessors have carried out this obligation faithfully. To begin with, first a word about the Studies in Bombay or Mumbai, the stronghold of Zoroastrianism and the Parsees. Iranian religion and language studies at the University level, which was already on the wane in recent years, suffered a further setback when, about two years back, it

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was announced that the University contemplated closing down the Deptt. of Ancient & Middle Iranian language (AvestaPahlavi, for short), among other reasons, due to paucity of students. As the matter stood, even otherwise we had no full-fledged or seperate deptt. for the ancient & middle Iranian, the same being an offshoot of the Department of Modern Persian, and merged into the latter. However, to the great relief of Iranian Studies, and after pleading with the University authorities, the Department was sanctioned to recontinue.

Some of the PUBLICATIONS during the period transpired since the last (Yr.2000) Session of the A.I.O.C., are as under :-

Pheroza J. Godrej & Firoza Panthakey Mistree (Ed.) : 'A Zoroastrian Tapestry -- Art, Religion & Culture', Mapin Publicn., Ahmedabad, 2002.: This is a voluminous work, containing some 39 articles, and is profusely illustrated - some 1200 pictures, some of which are very rare. Again, the wide range of topics covered, both learned articles as also articles for the general reader, renders the work in a certain sense unique, affording extensive reading material for both the lay reader and the specialist. Taking note of words and proper nouns from several languages that usually make their appearance in learned articles, one of the co-editors, at the very outset and in a 'foreword', draws the reader's attention to the varying Iranian, Indian and western modes of spelling, which differ with time and place even for one and the same word or name. An instance is the 'navjote' of the Indian Parsees, the Iranian equivalent of which is 'sedra pushun'. However, in spite of a wide range of topics covered by the work, there are some areas that have not been addressed. One factor responsible for this is the paucity of information on many of the states and cities in Iran where there are Zoroastrian settlements. Likewise, due to reasons of time and increasing volume of space, the modern period, after the 1947 Independence, has not been covered in the case of India. This, despite the long period of nearly 10 years it took to complete the book. In this connection, Arnavaz Mama, in a review of the book appearing in the 'Parsiana', August 2002 issue, cites P.C. Alexander, ex-governor of Maharashtra, who "urged the editors of the book to produce a companion volume documenting the Zoroastrian contribution to the political & national evolution

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of India, of the Indian Identity, Business and the professions."

Coming to the articles proper, the first, entitled 'The teachings of Zoroaster', is by the eminent scholar, Mary Boyce, followed by 38 more articles . Some of the rare or Specialised contributions are : R.N. Frye's Zoroastrians in Central Asia before Islam; Faribourz Nariman's The contribution of Sasanians to Zoroastrian Iran; H. K. Mirza's Literary treasures of the Zoroastrian priests; Albert De Jong's Zoroastrianism & the Greeks; F.M. Kotwal & K.P. Mistree's Protecting the Physical world (in Zoroastrianism).

Finally I must say that in consonance with the literal meaning of the word 'Tapestry' figuring in the title, Prof.D. Bivar comments (Parsiana): "Almost every major artefact of Zoroastrian antiquity has been reproduced. ... the 19th century Parsi costumes, etc."

John R. Hinnells : Zoroastrian & Parsi Studies - Selected works of J.R.Hinnells, Ashgate Publicn., U.K., 2000. The author is an eminent authority on Comparative Religion. The present volume contains select papers & articles as culled out from the author's various writings over the past 30 years on a wide range of areas, like Zoroastrian Religion, history, philosophy & influence on other religions, Mithraism, and so on. The volume is divided into 5 sections, covering 430 pp. These are : a) Theory & Method in Zoroastrian Studies, b) Zoroastrian influence on Biblical imagery, c) Parsi history, d) Zoroastrianism & the Parsis, e) The Parsi diaspora. Since these areas are diverse and of the nature of an overview, selection of particular articles for comments, as given below, becomes difficult. However, direct availability of some of the articles elsewhere, or an indirect accessibility to the works listed in the bibliographics and references, sets a limit on the number selected or commented upon. Here are some of the more stimulating and rarer articles :

The very first article, 'Postmodernism & the study of Zoroastrianism' takes us through the history of Zoroastrian academics over a long period beginning with mid-19th century, when the Religion had to contend with Christianity, reviewing the works of Haug and Moulton, the former's penchant for the Gathas & comparative Vedic studies and the latter's survey

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of the development and conditions of the Religion in the earliest periods, as also the later syncretism by the Magi. Then arrived on the scene the 'Protestant' Dastur Dhalla, followed by Zaehner & Gershevitch. Zaehner emphasised the cultic & pagan elements in the prevalent religion, which Zoroaster sought to reform or remove, but which were reintroduced into the Religion at subsequent periods. Somewhat along similar lines, Gershevitch sought to compartmentalise the Religion into distinct periods. On the other hand, Frye shifted the focus to archaelogy & history. Duchesn-Guillemin wrote extensively on historical antecedents and the texts. Then followed Thieme and Gonda, who resolved many a problem on parallel Vedic interpretation. Henning and Bailey focused more on the texts and the languages. Mary Boyce took a more traditional view of Zoroastrianism, relying more on priestly tradition, while Shaked argued there was no single Zoroastrianism in Sasanian Iran, or earlier. Hinnels typifies the postmodernist approach, which shifts the focus on religious customs and daily practices. There are a few scholars Schwartz, Schmidt, and the French scholars, whom Hinnells does not include in his present survey, perhaps inadvertently or due to reasons of space.

The next two articles may be said to be those among the most informative and stimulating ones. They mainly treat of the Zoroastrian Saviour imagery and its influence on the Judaeo-Christian same imagery, with particular reference to the Dead Sea Scrolls. Other informative articles are : British accounts of Parsi Religion in the 17th, 18th & first half of the 19th century; Social change & religious transformation; Zoroastrian diaspora; Contemporary Zoroastrian philosophy; and others.

Naryman Kaikhosrow (Dubash) : The new World Encyclopedia of the Khoorshid Nigirishn, Mumbai, 2001, Publ. by the author. As the title suggests, this voluminous work, running into 504 pp. deals with the Zoroastrian mode of disposal of the dead by exposure to the rays of the sun, but additionally also with parallel systems of disposal all over the world, and other related topics, thus rendering the volume a veritable treasure-trove of information on a rather rare and fascinating subject. A label in the book makes mention of "45 years of labour" undertaken by the author to prepare the book. The work is along the lines of various encyclope-

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dias, like the well-known Larouse Encyclopedia of Mythology. However, some disturbing features that have crept into the book are some randomly arranged references & citations, and sometimes even paragraphs. Again, the volume contains some strange or erroneous statements and some mis-spelt terms and words, to obviate which the author could have consulted specialists in the diverse fields to which the words belong.

Example of some hurried or carelessly made statements are : "The world-Prophet Righteous Zarathushtra inculcated to mankind the knowledge of Science of Sunlight, Skylight and the viewless Air," or again, "Mazda-Yasnan Science (as) the Ultimate Science", or when the author quotes Madame Blavatsky in support of some Zoroastrian theory, bringing in theosophical concepts, repugnant to the pristine message of Prophet Zoroaster. Many of the confused statements are a result of the authur's not making a chronological distinction between, say, the Gathas and the later text of the Vendidad, or even the still later Pahlavi texts of the Sasanian & postSasanian periods. However, the author's quoting learned and authoritative sources like the SBE, and Hinnells, is a relieving feature.

Other interesting features are the numerous photographs that adorn the volume. Among the ancient Megalithic monuments in stone, the author cites even the well known Stonehenge in Salisbury, England, dated between c.1500 & 2000 B.C., primarily used for astronomical observations, but as per the author strangely also for the exposure of the dead to the sun, on the basis of two inner concentric circles. Various other methods of exposure are also cited and illustrated, such as open basket structure on tree tops, sun & wind platforms, and so on. The last fourth of the book is devoted to quotations from Zoroastrian scriptures, the coming of the 'farohars' to the homes of their dear ones during Fravardegan days, and so on.

Homayoun Sanati : About the Era of the Zoroastrian calendar, Kerman (Iran), 2000. This is a short monograph published by the author who tries to refute former authorities on calendar and astronomy, like Taqizadeh and Pingree. The author avers that "the absence of an era' in the

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the Zoroastrian calendar does not mean that their calendar is inefficient in reckoning time." Also that "Iranologists seem to agree that the Iranians of the 5th Century B.C. replaced the lunisolar calendar of Babylonia in favour of the ancient Egyptian calendar (which was a solar one)" The Egyptian calendar was one of 30 X 12 plus 5 extra = 365 days, with an accumulated error of one full year (caused by the extra about 1/4 of a day every year) in 1440 years, though corrected after a lapse of 1460 years to it with the Sothis or stellar (astronomical) year. As to the calendar adopted by the Persians, essentially it was framed after the Egyptian, with the difference that the Persians intercalated a month every 120 years (30 X 4th, a leap year), retaining the cycle of 120 X 12=1440 years, leaving only a slight error uncorrected , which the Egyptians did with the aid of the above mentioned 1460 years-Sothis cycle.

As to any era, this came much later, at a point of time near the fag end of the Sasanian period, with the well-known Y.Z. (Yazdezardi) Era of 632 A.D., currently in use. However and strangely, according to the author the 120 year-intercalation had never been adopted by the Iranians at any point of time in their long history, that too in spite of the same being documented in more than one historical source.

I now enlist some more smaller, though not less popular, books on less specialised subjects (with the exception of the one on 'Statues') : First, we have 3 books by the popular Bombay author, Marzban J. Giara, written during the period 2000 to 2002. These are :
a) Brief history of Banaji Atash Behram, Din Publications, Mumbai, 2001;
b) Parsi statues, published by the author, Mumbai, 2000. The work covers some 336 pp., informative and with some exquisite photographs; c) Jivanji Modi, Din Publicn., Mumbai, 2001. This biographical work is on the life and works of one of the most prolific writers of the 20th century, whose extensive writings covered diverse subjects, like history, philology and culture.

Rustom C. Chothia : Zoroastrian Religion - Most frequently asked questions, Publ. by author, Mumbai, 2000. This is a small book by an enthusiastic author, on a popular subject.
Dadrawala N.H.: a) Overview of Laws governing Voluntary/Non-profit

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organizations in India. Publ. by centre for Advancement of philantropy, Mumabi, 2001. The title is self-explanatory. b) Dokhmenashini, and its sustainability. Publ. by author, Mumbai, 2000. This is another book by the popular Mumbai author covering a fascinating, though controversial, subject.

Publication of Zoroastrian Prayer books based in the Soviet state of Tazakistan : a) Khordeh Avesta - book of daily prayers in Tazik-Russian Cyrillic scrip, Eds. Rustom Fuzaylov & Meher Master Moos, Publ. by Mazdayasnie Monasterie & Zoroastrian college, Bombay, 2002. b)Companion volume to the above (English language Edition).

Both the volumes (the 2nd being merely an English translation of the 1st) contain meanings, explanatory notes, as also a number of sections devoted to Colours, Vibrations, Chakras, Aura, 'tarikats', etc.

The volumes are also profusely illustrated with exquisite colour photographs. All these features render these prayer books unique.

Articles/Papers published in JOURNALS :

Studia Iranica, Tome 29, No.2, 2000 (Yr.) --

Philippe Gignoux : A propos de L' Airyana Vaejah. The author is a well-known Iranist from Paris. The article, on Sasanian epigraphy, is concerning 'Erānvēz', the phl. name for the original home of the Aryans, as occuring in a Phl. inscription of the Sasanian King Pērōz, of the 5th Century A.D. The inscription, a brief one, mainly lays out the titulature of King Peroz together with that of his ancestors. It throws no light on the identity or location of Eranvez, a matter of great dispute, and the word, as occurring in the inscription, as the author shows, is a mere insignia.

The author introduces the subject by stating that the geographical domain of the Avestan term 'Airyana Vaejah' has become the subject of a great number of works or writings, beginning with Marquart and Benveniste down to the recent work and articles by Gnoli. In particular, the author points out how A-V, which in the Avestan literature was hinted at as being in the east, nearabout Sogdiana, or Khwarazm, i.e., in Transoxiana, had by the Sasanian times shifted to the west, to Media Atropatene or Azarbaizan. Here, let me say that the reason for this is

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evidently the western provinces and locations, like Ragha, growing in importance as seats of government down the centuries to the Sasanian period. The author then proceeds to give the text of the said Phl. inscription, followed by a translation in French. Among other terms, those like 'kay', 'rāmshahr' and 'ērānvēzan mazdēsn', all applied to the king, Peroz, are discussed and interpreted by the author, the last being a toponymic epithet as applied to the king, and glorifying Eran/Iran. The compound word (ēr.. maz..) was an insignia of sorts, and aside from the royal inscription where it figures, it also adorned garments worn by royal celebrities.

Journal of the American Oriental Society, No. 1, 2001.

Eric Hamp : Diverse Indo-Iranian etymological notes (Brief communication) - Though the author mainly deals with Indo-Aryan deverbal agentives in IE *-en, some of these lend themselves to, or lead to, Avestan forms. From about 8 examples given and discussed by the author, I have picked out a few, which I have shown could help with the etymologies of Avestan words. These are :

IAr. 'tákṣan', m. carpenter, RVc. acc.sing. 'tàkṣaṇam', becoming Prak. 'takkhāna'. Cf. Avn. rt. taš-, to fashion, to mould; and 'tašan', fashioner, e.g., 'gēuš-tašan', fashioner of Creation/Universe.

Next is listed Ossetic (fr.OIr) 'syl/sylae' = female. Here the author quotes Abaev, who derives the lexeme from *stri-, ultimately from *sri-. The next listed is Ossetic 'sar'-son. Under this head the author cites a few older r/n pairs from Avestan, e.g. Av. zafar/zafan, rāzar/rāzan. For Oss. 'sar', the author goes through a long chain of derivations, ending up with Av. 'sādra-' = woe, misfortune. In connection with Av. 'rāzar', let me take note of GAv. 'rāzarē' = regulation.

Studia Iranica, Tome 30. No.1, 2001. (This number contains 2 articles on the Iranian) :

(1)Shahrokh Razmjou : Des traces de la déesse Spenta Ārmaiti à Persépolis. - This article throws light on the 'Persepolis Fortification' texts, some of which the author labels as 'ritual rations'. Now, it is the mention of a female divinity, 'Išpandarakurtiš', in particular, that draws our at-

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tention. The element '-kur-' occuring within this word or term is identified by the author as Akkadian, though figuring in an Elamite text of the Achaemenain period, the present one. Thus, the word is finally read as 'Ispandarmattiš', the equivalent of 'Spenta Ārmaiti'.

2)Parivash Jamzadeh : Remarks on some Zoroastrian architectural features. -- In the setting of residential architecture there figure two specific features, viz., 'peskem', a vaulted hall, and 'pirūn', a light niche. These features are traced to some of the oldest residential structures, mostly the 'mahaleh-e dasturān' or the priests' quarters, as also the 'dakhma's ' or towers of silence, as belonging to the 18th century A.D. The function of the light niche, even in present day dakhma's, or rather in the 'saghdi's' adjoining the dakhma's, is to convey light into the dakhma's. The following author's remark is significant : "It seems that the Zoroastrians of the 18th century Yazd had built their houses with regard to the services required for their own afterlife and that of their ancestors." The visit of the fravashi's of the ancestors to the homes, on special occassions, is also mentioned.

Studia Iranica, Tome30, No.2, 2001.

Mahnaz Moazami : Ancient Iranian Civil Legislation - A legal section of the Phl. Vidēvdād : This article is regarding Chapter 4 of the Phl. version, which chapter deals with the law of contracts & assault, together with the connceted penalty. Assaults, for instance, are graded into 7 degrees or types. Likewise contracts cannot be cancelled by the will of one party alone, and if cancelled, would be so by paying the amount of the contract higher by one degree. Mention is also made of horsewhip punishment , reaching 700 lashes in the extreme. An extensive Bibliography at the end also includes a fair number of Indian Parsi authors, which is rarely to be observed among western authors, such as the present one from Columbia University.

Journal of the K.R. Cama Oriental Inst. (Bombay), No.64, 2001.

This number covers 7 articles. Here are a few of the same, that touch on less-known topics:

a) Parivash Jamzadeh : Royal rhetoric & Minstrel poetry - from Achaemenid to Medieval European courts. The author compares Darius'

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tomb-inscription (6th century B.C.) with King Arthurian romance (12th century A.D.). A few parallels with respect to style and content in the two traditions are culled out and brought into prominence, e.g., the necessity of truthful speech is emphasised in both. Comparisons with Oral minstrel tradition in Europe are brought into focus, as also the impact of the Shahnameh on the west.

b) Burzin Wagmar : Bactrian history & language - an overview. The author begins by alluding to Henning and Sims-Williams, who have done extensive research in the field of the Bactrian. Their work was continued by other scholars, like Humbach, the French scholars Lezard and Gignoux, et al. Bactrian language utilizes a modified Greek script, as employed first by the Greco-Bactrians, who ruled territories from the frontiers of Persia in the west to Punjab in the east. They were contemporaneous with the Parthians, and were first encountered in Bactria in mid-2nd century B.C. The kushana kings, coming later (1st century A.D.), who practised an eclectic creed, mainly compounded of elements from Buddhism & Zoroastrianism, are also treated in some detail.

(c) Takeshi Aoki : The genealogy of Philosophical Zoroastrianism. In this article the author covers in the main the following areas : The variety of medieval Zoroastrianism, including the Sasanian and the promulgations by Kardir; Survived Yazd-Kerman Zoroastrianism; Influence of Neo-Platonism on Sasanian sects; the Persian period, with its texts like the Dasātir, Dabēstān, Divān-e Mōbed; the philosophical doctrine of the Shirazian Zorostrians.

Journal Asiatique, Tome 288, No.2 , 2000.

Eric Pirart : Anomalies grammaticales Avestiques. This article, in French is on anomalous Avestan grammatical forms. Several anomalous feminine forms of substantives used in place of the neuter, are enlisted. Some examples are the occurrence of yavā and vāstrā -, of māthra-, paurvatā- (Vedic 'parvata') as occurring in fem. plu. Like-wise the employment of a final instru. plu. form for the nomi. & accu. plu. (neut.) form is also noted. As to forms in the GAvn., the author takes note of only one example, viz., the strange instru. form 'nāmēniš' in Ys. 51.22.

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All India Oriental Conference, Puri (2002)

CLASSICAL SANSKRIT SECTION

PRESIDENTIAL ADDRESS

By

PROF. R. I. NANAVATI*

Dear Colleagues and Friends,

I welcome you all in this Classical Sanskrit Section of this 41st Session of All India Oriental Conference at Puri. I thank all my friends who have put trust in me and given me this responsibility of carrying out the proceedings of this section. I also pay my respects to my great predecessors on this chair like prof. B.R. Sastry, Prof. R.C. Dwivedi, Prof. Jayamanta Mishra, Prof. B.M. Avasthi, Prof. Ramaranjan Mukherji, Prof. Satyavrat Shastri, Prof. A.N. Jani *et al.* I sincerely hope that with their blessings and with your co-operation, I shall be able to carry out my presidential duties without much difficulty.

Friends, there was a time when Classical Sanskrit Section thronged with paper-readers. Literally hundreds of papers were submitted to this Section. The time of the four sessions-roughly twelve hours-allotted to each of the Section was not at all sufficient in this section even to present and discuss main points of the papers, let alone read them in entirety. I remember, in Ujjain in 1972, Prof. Ramarajan Mukherjee was in this chair and he could allot only three minutes to each of the paper-readers. There was a paper on Vāmana's theory of *rīti,* and it engrossed the interest of the President, particularly on the point of Mammaṭa wilfully misrepresenting Vāmana's theory and doing him injustice; soon, however, the president recovered from his engrossment, rang the bell after 7-8 minutes and regretted that it was not possible to give more time even to such scholarly papers. (The paper of course was chosen for being included in the Proceedings.)

That was the catch in the system. Paper-reading, particularly in the Classical Sanskrit Section, was more and more becoming a mere ritual, and the intention of a fruitful discussion on the topic in the spirit of vāde vāde jāyate tattvabodhaḥ was gradually distinguishing. The pressure of the time and the system was so great that even when one felt that more time should be given to this or that paper, it was just not possible . There was a sort of general dissatisfaction at the situation and even the General

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Executive Committee was keenly aware of it. The first solution that came up before the committee was to split the section into two or three divisions by numerically distributing papers into two or three divisions, appoint additional presidents from the senior scholars and run all the divisions of the section simultaneously. Thus for a few sessions, we had two - then three divisions of this section with one or two additional sectional presidents appointed and thus the show was run.

But the discerning members of the Executive Committee could see that, though the division method was working more satisfactorily than before, yet a more logical solution of the problem wa s possible still. If, somehow, sections created on the basis of subject-areas which were traditionally included in the Classical Sanskrit Section could be introduced, the problem would be solved more happily and intelligently. The Executive Committee decided to add first the section of Modern Sanskrit Literature; then two more-that of Epics and Purāṇas and of Indian Aesthetics and Poetics - were also added ; a section on Manuscriptology was also recently introduced looking to the fact that many centres of preservation and study of our valuable treasure of ancient manuscripts have come up throughout the country in last two or three decades. In this way number of papers related to Sanskrit Aesthetics, Poetics as well as dramaturgy, and to Epics, Purāṇas as well as to Modern Sanskrit Literature are now being diverted to their respective sections and the burden of papers on the Classical Sanskrit Section has been reduced to a large extent.

But the new system also has problems of its own. With papers on Poetics, Dramaturgy, Epics, Purāṇas, Modern Sanskrit works, Manuscripts problems transferred to other sections, the area of 'Purely Classical Sanskrit' apparently, would seem to leave very little or hardly any scope for fresh and worthwhile deliberations. There were number of universities which used to prescribe (or so at least in the bygone eras) one or the other of the well-known Classical Sanskrit texts at some level of their curricula, in Arts faculties, and almost all the well-known texts of Classical authors like Bhāsa, Kālidāsa, Bhavabhūti, Harṣa, Śūdraka, Viśākhadatta, Rājaśekhara, Daṇḍin, Bāṇa, Bhāravi, Māgha, Śrīharṣa, *etc.* have been edited, translated, annotated, and introduced as well as sub-

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jected to varied interpretations from different points of view (mostly under Ph.D. Projects). So many times that one wonders whether anything new and worthwhile could be said about any of them now. The first person to face this problem was of course, the present president of this section. Generally, the President of a section may choose to survey the work that has been done in the past two years in the subject area of his section. What would the present president of Classical Sanskrit Section survey ? New editions of Classical Works ? *Kālidāsa Samārohas* ? Seminars on Bhavabhūti or Rājaśekhara ? There are hardly any research projects (apart from some very few Ph.D. Programmes) on our well-known Classical works. Even studies from some fresh viewpoints on these are almost nil. What was there to survey ? And very likely, even the scholars and students wanting to participate in this section would have faced the same problem. So much has already been written about our Classical authors; what new could possibly be said in and about them ? Thus, the newly exclusive and delimiting scope of the Classical Sanskrit Section seems to have greatly restricted the potentials of fresh deliberations in this specific area. And to this problem, I think we should address ourselves in the first instance. It is imminent that we take a second look at the concept and connotation of the term 'Classical Sanskrit' itself and redefine the scope and limitations of it.

On a second look, however, it appears that the situation is not as grim as it might appear at first sight. There still is, I feel, a good scope to pay a little closer attention to some of our classical authors. Authors like those of Caturbhāṇi, Daṇḍin, Viśākhadatta, Murāri, Rājaśekhara, Jayadeva, Bhāravi, Māgha, Śrīharṣa *et al.* can still bear some close scrutinies and yield worthwhile points of observations. The fact is that as we had been taught from our history books - Keith, De and others we count these authors also in our list of Classical Sanskrit authors but have hardly paid any attention to them. All our loving care and attention are lavished only on those few authors - Bhāsa, Kālidāsa, Harṣa, Bhavabhūti, Śūdraka, Bāṇa who are repeatedly and by turns prescribed in our University Syllabi. We do not tend to look much beyond the prescribed authors or often of local art-forms and their appropriate literature in regional languages, writing in Sanskrit has continued, may be in rather restricted circles of

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even beyond the prescribed portions. Our thought-deliberations and efforts at research arealso generally conditioned by the syllabi that we are supposed to teach. There is nothing wrong in this; after all, all or most of us depend upon teaching them for our living; but we should be guided by them, not limited by them. The syllabi we are obliged to teach must work as the starting points of our research and we must make efforts to reach beyond them. If we can do that, I am hopeful that we will find many interesting points and ideas and topics to deliberate upon.

There is yet another aspect of the connotation of the term 'Classical Sanskrit' that has generally missed our attention so far. Speaking of the Creative works of Sanskrit Literature, we tend to divide them into two classes : Classical and Modern. By 'Classical' we generally tend to refer to the works of authors from Bhāsa to Rājaśekhara and Sriharṣa. This covers the period of about twelve centuries - 2nd Cent. B.C. to 11th Cent. A.D. On the other hand, by 'Modern' we normally understand literature mainly of the last one or two centuries, but at the most that of the post-Jagannātha period. Thus, in our conceptual framework we have not been aware of the creative literature of the period of about five to six centuries - roughly from 11th - 12th to 16th - 17th centuries. There are reasons for such mindset. Literary historians - Winternitz, Keith and De and following them many others - have impressed on our minds that the post - Bhavabhūti Sanskrit literature has consistently shown more and more signs of a decadent literature. They may not be entirely wrong. But this has made us almost wilfully forget that the stream of Sanskrit literature in India has never stopped even during the period between 11th and 17th centuries. Only, it was passing through a new phase and has tried to imbibe some of its characteristics also. The second millenium in the history of India saw among her peoples a greater sence of regional identity through the rise and development of regional languages and literatures. A greater awareness of regional cultural traditions was noticeable; regional forms of folk-arts were developing; for example, in Gujarat were seen the folk-forms of *Bhavāi* in drama, *Rāsa* and *Garabā* in group-dance, *Padas* and *Ākhyānas* in poetry, Māṇabhaṭṭa institution in narrative-recitals and so on; in Maharashtra, *Lāvaṇī* and *Povāḍā* and Tamāśā were evolving; or Yātrā in Bengal; Yakṣagāna in Kerala,Karnataka; *Rāmalīlā* and *Nauṭaṅkī* in Uttar Pradesh and so on.

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But even among such plethora learned and elites, but it has never stopped. Various authors in different and distant parts of this vast sub-continent have continued to create literature in Sanskrit. As in performing arts, so in literature, the authors have on the one hand tried to adhere to the traditional forms, while on the other hand have also tried to assimilate some of the characteristics of the locally evolving folk-forms of art. The greatest examples of such experiments in assimilation are the *Gīta-govinda* in the eastern and *Dūtāṅgada* and Hanuman-nāṭakam in the western parts of India. It has been observed recently that *Hanumannāṭakam* is the oldest example of the type of *Chāyā-nātakas* after *Dūtāṅgada* and both of them belong to Gujurat. (vide: the article of Vijay Pandya '*Hanumannāṭakam*- Date & Place of its Origin' , Anusandhāna, Vol. 18, 2001. H. Bhayani Comm. Number, 2001). But even apart from this, Gujurat has a continuous history of Sanskrit dramatists and poets - Rāmacandra, Yashapāla, Rāmabhadra, Jayasinha etc. in 12th Century, Yasaścandra, Subhaṭa, Prahlādana, Someśvara etc. in 13th, Moksāditya in 14th Rāmadeva Vyāsa and Neminātha in 15th, Gaṅgādhara *et al.* in 16th, Vādicandra in 17th (and the tradition continues even later to this day, Durgeśvara, Meghavijaya, Bhūdeva Śukla in 18th, Jagannātha, Bālakṛṣṇa, Śāstrī Śaṅkaralāla *et al.* in 19th and Nāgaradāsa Paṇḍyā, Mulasankara Yajnika, Medhavrata Sastri, Gajendrasankar Pandyā, J. T. Parikh, Janak Dave, Ghanaśyām Trivedi and many others in 20th cent.) I am sure there must have been a similarly continuous history of Sanskrit writers in other regions also. We have hardly paid any attention to them; we have let them remain buried in the heaps of manuscripts. They need to be unearthed and studied and given their proper place in the history of Classical Sanskrit literature. It is quite probable that when we study them closely, we may not feel like looking upon them as writers of decadent period; on the contrary, we may prefer to think of them as writers adhering to traditional forms yet attempting to assimilate characteristics of the emerging local folk-art forms. Anyway, at least a fresh record of such writers (of the pre-Jagannātha period at least) even on regional basis needs to be prepared. And this is the task properly assignable to the scholars Classical Sanskrit Section.

There is also one vast form of Sanskrit literature to which we have

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not paid much attention do so far. It is the Commentary literature. Beginning from the great *Bhāṣyas* of our *ācāryas* like Śaṅkara, Kumārila & Prabhākara, or earlier still from Yāska's Nirukta and Patañjali's *Mahābhāṣyas,* this form of explanatory and interpretative literature has proliferated into the field of Classical creative literature also. One of the earliest commentators of Kālidāsa's works is Vallabhadeva, and he belongs to the first quarter of the 10th century A.D. But from around the turn of the first millenium , there has been a great surge in the commentary literature which continues and expands through centuries almost till the advent of the modern age i.e. upto the end of the 18th century. The rise and growing importance of the regional language and literature explains the necessity of and expansion in this sort of explanatory literature. We have such great names among commentators of creative literature like Vallabhadeva, Rāghavabhaṭṭa, Vīrarāghava, Pūrṇasarasvatī, Ghanaśyāma (and his two wives Kamalā and Sundarī !), Mallinātha, Jagaddhara, Tripurāri, Ḍhuṇḍhirāja, Abhirāma, Kāṭayavema, Śivarāma, Raṅganātha, Kṛṣṇapati *etc.* And there are literally hundreds of commentaries, many of them printed but many more still lying only in manuscripts. Here the young scholars of Classical literature have vast verdant pastures untrodden for the most part so far. There are in these commentaries points of interest on interpretations of the text, discussions on variants, identifications (and differences) of poetic elements like *Alaṁkāras* and *Sandhis-Sandhyaṇgas, guṇas* etc., revealing of the hidden implications, judgements on the poets' expressions and their appropriateness, poetic flair in the language of the commentaries themselves and their appropriateness, poetic flairs in the language of the commentaries themselves and their interpretative 'semantics', sometimes a general overview of the work and attempts at the assessment of the poet's performance, and at times even interesting cultural sidelights. Prof. N.V.P. Unithiri is prepared to concede the status of 'pure literature' to this group of works. In his words, "Many of these commentaries are important not only because they analyze, interpret and evaluate the original works on the basis of human experience and aesthetic values, but also because they can stand as pure literature" (Unithiri N.V.P., "Commentarial Literature in Sanskrit", *Brahmavidyā,* Vols. 44-45, Adyar, 1980-81, p. 572). We may

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not be able to share the Professor's enthusiasm, but it speaks well for the value of this class of literature. There are some good introductions to the individual critical editions of a few of such well-known commentaries but we have at least two excellent pointer studies of the richness of this field untapped so far. One is Prof. T.G. Mainkar's *Studies in Sanskrit Dramatic Criticism* (Motilal Banarasidass, 1971). The second is Prof. Radhavallabh Tripathi's *Kālidāsa kī Samīkṣā-paramparā* (in Hindi, Sanskrit Department, Dr. H.S. Gaur University, Sagar, 1988). Even a glance at either of them will convince the young scholars that this comparatively new field of studies has the potential of both enriching their scholarship as well as contributing to worthwhile and meaningful research.

There is yet another source from which a scholar of Classical Creative Sanskrit Literature can draw inspiration and benefit. It is the theories of Western criticism. Since the times of introduction of University education in India, English literature and Western criticism have greatly influenced our literature and literary thinking. While Indian theories of criticism have mainly grown into two or three traditions, in the West there have come up number of independent, at times even contradictory theories of literary criticism, particularly in the recent past. Thus, the critical theories of Formalism or Structuralism or Deconstruction or Reader's Response or mythical or symbolic approach or Deviation or Stylistic analysis or Archetypal analysis have their independent approaches to literary creations and we have here a rich variety of critical approaches from which to examine our Sanskrit classics. Even traditional Western theories can be applied to analyze our classic models. Very few attempts have been made in this direction (like S. Ramaratnam, - "Elements of Farce in the Plays of Murāri and Jayadeva", *Brahmavidyā,* Vol. 56, 1992; K. Kurtakoti's 'Madhyamavyāyoga' in *East West Poetics at Work* Ed. C.D. Narasimhaiah, Delhi, 1994). More attempts have been directed in the other direction, i.e. Indian critical theories - *Dhvani* and *Vakrokti* and *Rasa* - have been applied to Western models - of course, to prove the universality of our Indian principles of Criticism. But attempts in the reverse direction will also prove beneficial in the sense that validity of the theories or principles or approaches from Western critical traditions will be tested when put to application to Indian Classical Models.

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Our Classics may also be examined under different Western ideologies like Marxism or Hermeneutics. Such attempts have also been made. Walter Ruben's Kālidāsa - *The Human Meaning of His Works* (New Delhi, 1984) is a famous example of how a Marxist would look at our ancient Sanskrit Classics and it fails utterly to grasp the real meaning of the work. Such attempts are for the most part misplaced and better eschewed.

The best approach to reach the heart of our Sanskrit Classics would be to examine them from our own native tools of criticism. As A.K. Warder shows, "the literature studied should be presented on its own terms....No literature, least of all a highly sophisticated movement such as *kāvya*, can be understood unless we know what its creators were trying to achieve and what sort of contemporary criticism they may have hoped to satisfy". (*Indian Kavya Literature,* Vol. 1, preface, p. viii, Delhi, 1972). That is why he devotes the entire first volume of his history (*Indian Kavya Literature* in several volumes) to enunciate solely the principles of Indian literary criticism in all its details. That is how we expect our younger scholars to focus their critical acumen on the less-studied classical writers, to unearth and examine our post -Rājaśekhara and pre-Jagannātha works of Sanskrit literature, trying to assess their achievements in the light of their aspirations and critical atmospheres, and to take help in their attempts at assessments of our ancient Sanskrit writers from our learned Sanskrit commentaries and commentators, and to make use of Western critical theories and principles of our time-tested classics only with a view to test the validity of the foreign tools and not to disparage our country's finest achievements. Even Western scholars like Edward Gerow (*vide* his essays "Plot-structure and the Development of Rasa in the Śakuntāla", J.A.O.S., 99.4, 1979 and 100.3 1980; or his "Bhāsa's Ūrubhaṅga and Indian Poetics", J.A.O.S., 105.3 1985) and A.K. Warder and D.D.H. Ingalls (*An Anthology of Indian Court Poetry,* H.O.S. 44, 1965) have followed these principles with such perfection as to set ideals for our own younger scholars.

So, may the young scholars succeed in their path to reinterpreting their great literary heritage.

I thank you all for your kind co-operation.

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ISLAMIC STUDIES SECTION
PRESIDENTIAL ADDRESS
By
PROF. ABDUL ALI*

Fellow Delegates and Friends,

I am deeply grateful to the authorities of the All-India Oriental Conference for the great honour they have done me by electing me to preside over the Islamic Studies Section of the 41st Session of the Conference being held under the auspices of Shri Jagannath Sanskrit Vishvavidyalaya at Puri, the temple city of Orissa and the main centre of Oriental learning. While accepting the heavy responsibility of this high office, I am fully aware of my limitations. However, I hope to prove worthy of the confidence you have reposed in me with your kind cooperation.

Now permit me to draw your attention to the need for making an objective and scientific study of the Qur'an which is the fountainhead of Islam. It is absolutely necessary to get a correct understanding of its meanings and implications in order to become acquainted with the genuine image of Islam as a religion, philosophy and civilization vis-a-vis the unfounded stereotypes of it that continue to be propogated in an organised manner by some imperialist powers with their own vested interests. The scientific and humanitarian foundations of the Qur'an are its very dominant and characteristic features which need to be properly studied for a better understanding of its mission as a religion of welfare to humanity at large. And the present address is devoted to the discussion and assessment of the role which science can play in enhancing further our understanding and appreciation of the Qur'an.

At the very outset I would like to stress the point that both revelation and science are important sources of knowledge and wisdom. While revealed knowledge that emanated from Allah, the Creator and Sustainer of the universe, is in its perfect form, knowledge arrived at through sci

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ence cannot be said to be so. Since science has its own limitations, there is always some scope for improvement, even change in it. Nevertheless, thanks to the centuries of efforts made by mankind, it has made marvellous discoveries and inventions as well as broadened man's intellectual horizons in almost all fields of human activity.

The importance of science as an effective tool for further exploration of the scientific foundations and signs of the Qur'an lies in the fact that the Book is a wonderful blend of faith and scientific knowledge. "the Qur'an was revealed in the month of Ramaḍān as a guidance for mankind along with clear proofs in support of its being a guidance as well as the criterion of right and wrong".[1] It is clear from this verse that when we approach the Qur'an with our faith in it as a source of guidance, we are in the realm of faith. But when we investigate in it the proofs of its being the guidance, we deal with science . Hence, science has an important role to play in aiding our understanding of the Qur'an.

Both the Qur'an and the Sunnah of the Prophet Muhammad are full of exhortations for cultivation of scientific knowledge. There can be no denying the fact that the Qur'an greatly inspired man to unravel the secrets of Nature with the two-fold purpose of doing welfare to humanity at large as well as making him believe in the existence of Almighty Allah, because the more he knows about the universe, the more conscious he is likely to become of the Creator of the universe, provided he is equipped with a sound reasoning power.

It is with the explicit purpose of instilling in man the spirit of becoming rational and scientific that Islam has put the greatest possible emphasis on the pursuit of knowledge and learning. The Qur'an exhorts man time and again to observe and investigate natural phenomena with a view to getting acquainted with the laws of Nature operating in the universe. About 750 verses of the Qur'an - almost one-eighth of the Book - emphasize reflection on natural phenomena. Consider, for example, the following verses :

"Do they not look
At the sky above them ? -
How We made it
And adorned it,

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And there are no Flaws in it ?
And the earth -
We have spread it out
And set thereon mountains
Standing firm, and produced
Therein every kind of
Beautiful growth (in pairs) -
To be observed and commemorated
By every devotee
Turning (to God)''. [3]

By referring to various objects of Nature and natural phenomena, the Qur'an not only stirred man's intellectual curiosity, but also greatly advanced his scientific knowledge. There are a number of passages in the Book that catapulted man to the utmost heights of scientific knowledge by disclosing some secrets of Nature which science has taken hundreds of years to verify and establish. The scientific significance of the Qur'an vis-a-vis discoveries and inventions of modern science is briefly illustrated below with examples drawn from cosmology, physics, biology, and medicine.

Cosmology and Physics

In the following verse the Qur'an teaches man pure science by alluding to the rotation of the earth and other celestial bodies at a time when all kinds of superstitions had been dominant upon the minds of the people about this vital scientific fact :

''And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit''. [4]

Another startling scientific discovery made in recent years regarding the comets of ice clearly brings to light the scientific significance of the information contained in the following Qur'anic verse :

''He sends down from the sky mountains wherein is hail''[5]

It is clear from the above verse that mountains of ice or comets of ice are being sent down regularly from the sky (space) towards the earth. Scientists were totally ignorant of this phenomenon until 1986. It was scientifically confirmed only in 1988. According to this discovery heavy snowfalls or comets of ice weighing about 100 tons each and measuring

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30 feet across are constantly falling from unknown places in the space into the earth's atmosphere at the rate of 10 million a year. Finally, they break up into hail due to tidal waves in the atmosphere, and join the earth's water cycle.[6]

The Qur'an is full of such scientific miracles. A few more instances of the miraculous nature of the book from the modern scientific view-point are given below.

It is now fully established by science that everything exists in pairs as male and female including the rock crystals and electricity. The same fact was revealed in the Qur'an as follows :

"Praise be to Him Who created all things in pairs, of that which the earth grows, and of their own kind, and of kinds which they know not".?[7]

Similarly, the production of water from the clouds through the process of fertilization of the positive and negative electric charges is vividly and precisely described in the Qur'an as follows:

"Seest thou not that God makes the clouds move gently, then joins them together, then makes them into a heap, then wilt thou see rain issue forth from their midst?"[8]

Biology

The Qur'an contains numerous references to both animals and plants, the scientific significance of which was further highlighted by modern discoveries and researches. For example, the following Qur'anic verse increased man's curiosity about the Kingdom of animals by rightly describing them as organized and intelligent creatures :

"There is not an animal
(That lives) on earth,
Nor a being that flies
On its wings, but (forms
part of) communities like you".[9]

The Qur'an further established that each species of animals that live together have some definite medium of communication among them. The Qur'an preceded the modern scientific discovery in this context by telling about the language of animals in the following clear terms:

"And Solomon was David's heir,
He said:"O ye people

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We have been taught the speech
Of birds"..." 10

It is important to note that earlier these verses were taken for a mere metaphorical description. Their real significance was realised only after entomologists discovered the well-planned and organized ways of the life of ants. Thus the Qur'an shattered the age-old myth about animals that they were mere living tools without soul, and they were deprived of the faculty of intelligence. Now they were considered as intelligent creatures that deserved proper care and kind treatment.

Similarly, the Qur'an contains about 169 references to plant life which provided them with a great deal of scientific information about it. Some of these passages describe in detail the varieties and wonders of the vegetable kingdom, while others refer to the different processes of reproduction in them. Besides, as described by the Qur'an, the vegetable kingdom providing varieties of crops , fruits, flowers, medicinal herbs, etc., is not only a rich source of sustenance to man and other living creatures, but also plays an important role in maintaining the ecological balance on earth to the advantage of mankind - a fact which was scientifically ascertained only in recent times.

Medicine

One of the major breakthroughs made by the Qu'ran in the world of medicine is its description of the origin of life, according to which every living thing is created out of water. This is strictly in accordance with modern scientific data that firmly establish the fact that life is not possible without water, as it is the major component of all living cells.[11] The Qur'anic disclosure of this vital fact came in total disregard of the numerous myths on the origins of life that were current at the time of its revelation.[12]

Secondlly, long before modern medical research could establish the importance and function of sleep in the human body, the Qur'an described it in clear terms as an indispensable means of refreshing and revitalizing the human body. It is further held as a fundamental characteristic of all living creatures. According to the latest medical research, sleep is caused by some chemical changes that take place in the cells of the living body due to action and exertion. Any attempt at obstructing the

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natural course of sleep is bound to adversely affect the health of man, as through it the body regains the former state of freshness and vitality. [13] And since both physical exertion and sleep are inter-related and equally important for the maintenance of health, man has been advised in the following verses to exert himself during the day and to have recourse to sleep during the night:

"And We have appointed your sleep for repose,
And have appointed the night as a cloak,
And have appointed the day for livelihood." [14]

Thirdly, the formation and development of the human embryo in the womb of the mother has been described in the Qur'an in an astonishingly scientific manner :

"O mankind ! if ye have
A doubt about the Resurrection,
(Consider) that We created you
Out of dust, then out of leech-like
Clot, then out of a morsel
of flesh, partly formed
And partly unformed, in order
That we may manifest
(Our power) to you..." [15]

It is worthy of mention in this context that modern medical researchers have expressed their astonishment over the perfection and accuracy of this Qur'anic description. The findings of Dr. Keith Moore, a University of Toronto embryologist, corroborated by the test-tube baby pioneer Dr. Robert Edwards, reveal that the above verse contains an accurate description of the stage by stage development of the human embryo. On the basis of this finding Prof. Moore was fully convinced of the fact that the Qur'an was the Book of the Creator and the Prophet Muhammad was His messenger holding that this scientific description came at a time when nobody knew this fact as there was no microscope, no X-ray, no laser beam, and no other tool to scan the sub-microscopic stages of the formation of the embryo. [16]

Conclusion

The above observations are only a few specimens of the vast scien-

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tific literature found in the Qur'an. As rightly held by the distinguished French scholar and scientist in his book The Bible, the Qur'an and Science after his thorough study of it from the scientific viewpoint, there is not even a single statement in it which may be assailable from a modern scientific point of view. The valuable scientific information contained in the Qur'an revealed to the unschooled Prophet Muhammad over fourteen hundred years ago in the age of superstitions and blind faith, need to be studied more seriously with the aid of science as an effective tool of study and research with a view to further exploring and demonstrating the scientific, natural, rational and intellectual signs in the Book. This will not only deepen man's faith in the divine origin and miraculous nature of the Qur'an, but also assist him in comprehending the true significance of the following Qur'anic verse :

> "Soon will We show them
> Our signs in the (furthest)
> Regions (of the earth), and
> In their own souls, until
> It becomes manifest to them
> That this is the Truth".[17]

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ARABIC AND PERSIAN SECTION
PRESIDENTIAL ADDRESS
By
DR. M. NAUMAN KHAN

Ladies and Gentlemen and my esteemed colleagues,

It is great pleasure to have opportunity of addressing this august gathering of scholars. I am thankful to all of you for electing me as President of Arabic and Persian Section of the 41st Session of All India Oriental Conference. It is also my pleasant duty to thank on my behalf and on behalf of all the participants of this section in the conference the authorities of the Shri Jagnnath Sanskrit Vishvavidyalaya, Puri for sponsoring the 41st Session of the Conference.

Ladies and Gentlemen,

With coming of the Muslims in the sub-continent, Arabic and Persian languages were introduced in India. Under the patronage of Muslim rulers, educatinal institutes sprang up in various parts of the country and many madrasas were established which continued to serve Arabic and Persian and Islamic theology for more than 1000 years.

Ladies and Gentlemen,

Arabic, being a Semitic language, supplanted the pre-Islamic Himyaritic tongue in southern Arabia toward the end of the fifth century A.D. With the advent of Islam, Arabic became the medium for dissemination of the Prophet's message and teaching of Islam which increased its richness and widened its area. Neither Greek nor Latin ever attained the far-reaching dominance of Arabic; and neither Greek nor Latin remain today, as does classical Arabic, the language of the Qur'an, the living, spoken language of many nations. The Arabic alpahbets are adapted from Aramic, which had its origin in Phoenician alphabet. Arabic scripts became common to many languages, due to Islamic influence, and it continues to be the script of Persian, Pushtu, Urdu and others, which also borrowed many words from Arabic. All Indian languages also borrowed some words from Arabic and Persian.

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Indian Scholars of Arabic language devoted themselves to the compilation of valuable works in the field of lexicography, traditions, exegesis, medicine, logic, theology even prose and poetry. During the Mughal period, Shah Waliullah of Delhi made an outstanding contribution to Indo-Arab literature and Islamic theology. He left behind large number of distinguised pupils. His book Ḥujjatullah al-Balighah is famous and recognized all over the Islamic and Arab world. During British rule in India, scholars like Mamluk Ali, Mohammad Qasim Nanotvi, Ashraf Ali Thanvi, Raza Khan Brelvi and Syed Ali Zainabi achieved a great fame in the field of Arabic literature and Islamic theology. There are many prestigious madrasas such as Darul Uloom Deoband, Darul Uloom Nadwatul Ulama, Lucknow, Madrastul Islah, Sarai Mir, Jamia Nizamia, Hyderabad, Madrasa Arabia Islamia of Amroha, Madrasa Khalilia of Tonk, Jamia Darus Salam, Umarbad (TN) and Shamsul Huda of Patna which are playing a vital role in spreading Arabic education and learning in India. The Arabic Departments in various universities of India are also engaged sincerely in promoting Arabic studies in this country. To mention a few, the Arabic Departments at Aligarh Muslim University, University of Delhi, Osmania University and Central Institute of English and Foreign Languages, Hyderabad have accomplished such research works in the field of Arabic language and literature that attracted the attention and applause of the eminent scholars of other countries. There are some Arabic scholars belonged to theses institutions, have earned international fame by virtue of their dedication to the research work of high standard.

The Persian Language, as we know; is not the language of Persia alone, but of all the Iranian Plateau, of which Persia is a part. Therefore it includes Persia, or Iran of today, Afganistan and Baluchistan, all of them were populated for the most part of time by the same race. The language was called Persian by the Greeks, Romans, Hebrews and Arabs.

Persian is from Indo-European languages family with a very remote background, which can be traced from the earliest Aryan emigration to the Iranian Plateau (3000-2500 B.C.), and particularly to its eastern part, which was called Aryana by Eratosthenes and Strabo.

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The Aryan tribes populated the Iranian Plateau spread eastward to India and wrested that subcontinent from its Dravadian inhabitants. The language of these tribes was the same as that of the tribes in the Iranian Plateau, but it was gradually transformed in India and developed independently to become Sanskrit, a literary language par excellence. The oldest scriptures in Sanskrit are the *Vedas*, and the most ancient of them is *Rig-Veda*, contained of the sacred hymns written by many generations of poets on the Iranian Plateau or in the borderlands of India.

The Islamic advent during the seventh century, followed by the conversion of the major parts of the Iranian Plateau to Islam, made Arabic the only language of administration, cultural and literature in the land. During the Arab domination, the Arabic did not replace the national language of the Iranian Plateau, as did in Syria, Egypt and North Africa. On the contrary, during the Arab rule of the plateau it had Umayyads and early Abbasids, Pahlavi which already infiltrated with Arabic words, gave birth to the present Modern Persian, written in Arabic script. The nationalist movements of the Khurasanians and Persians, leading to the fall of the Umayyad Empire in 750 A.D., and the influence of the Khuarasanians and Persians in the Abbasid state, were the protective and dynamic factors for the development of Modern Persian.

In the Ghaznavid Empire of Afghanistan (989-1149 A.D.), it became the official languge of the state, spreading westward to supplant Arabic in the rest of Persia. It was also introduced eastward by the Ghaznavid conquests in India, where it spread during the Ghurid Empire of Afghans and Islamic Turko-Afghan dynasties of Delhi, all over the nothern half of the subcontinent as far as the Gulf of Bangal. The Persian remained the official and cultural language of India until the British occupation in the nineteenth century.

The Modern Persian, which was originated in Khurasan became the literary and administrative medium of Persia, Afghanistan, Turkestan and India, as well the second Islamic International language. However, until the Mongol invasion, Arabic remained the scientific, legal and religious language and the second literary language of all These territories.

After the devastating Mongol invasions in the thirteenth century and the

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disruption of the cultural unity of the Islamic world, the traditions of Arabic studies lost its popularity and vigor in this area and Persian remained the sole literary medium of the eastern parts of the Muslim World.

The Persian has vast literature in poetry and prose, which has been produced by the Persians, Afghans, Turko-Tatars and Indians. Persian poetry equals, perhaps surpasses in sophistication, Arabic poetry. Persian has also a vast prose literature in history, anthology, legends, ethics, exegesis and mysticism, but its meager scientific heritage can not be compared in any way with the prodigal wealth of Arabic writings in the sciences. The reason of this lack is that jurists, geographers, scientists, physicians, philosophers and scholars of the Persian language preferred writing of most of their works in Arabic.

From the second half of the nineteenth century, the international significance of the Persian language declined. British rule in India substituted English for Persian as the *lingua franca* while the Indian vernaculars also grew in literary stature. After the Russian domination over the Caucasus and Central Asia, Russian became the official language there and encouraged the development of local Turk idioms. Today Persian is the official language only in its original home in Persia and Afghanistan.

Of all the countries that have ever been under Muslim Government, Indian Subcontinent (with the exception of the western Provinces of Sind, Multan and Baluchistan) and Turkey in Europe are among the few that have not been ruled by Arab or by some Arabic-speaking people. Not only that, but India also, on account of her geographical position, could not enjoy such facilities for coming into direct contact with Arabian civilization and the centers of Arabic learning as were possible for other countries, like Persia and Transoxiana in the east, and Northern Africa in the west. Sind was annexed by the Arab as early as the end of the first century of the Hijra, and it remained in their possession for some time, until Mu'tamid (856-859 A.D.) conferred the government of this province upon Ya'qoob b. Layth, the founder of the Saffarid House; after his death two Muslim kingdoms of Arabs rose up on these Indian frontiers. But of their intellectual activities nothing is known.

Moreover, the Muslim population in India is always formed a small mi-

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nority, and the strong forces of the rival literatures have always been active. Hence the Arabic literature produced in India is meagre, as compared with the Persian literature of the Subcontinent.

But in spite of all these disadvantages, Arabic could not be neglected by the Indian Muslims, in view of the fact that it was the language in which their holy scriptures had been written, and was the key to the invaluable treasures of Islamic learning.

Arabic composition and compilation in Indian Subcontinent commenced just a little before the time when the general tide of Arabic activities all over the countries in which they had accomplished wonders, had already begun to subside and many branches of Arabic literature had ripened to such an extent that not fresh contribution to them could be expected .

In Indian Subcontinent Persian had some advantages over Arabic. Persian is an easy language, and moreover was the official language of the rulers in India for nine centuries. Further there is direct contact between India and Persia, while the sea cuts off India from Arabic-speaking countries. Hence the contribution of India to Persian literature has been greater than to Arabic. Yet in the domain of theology, philosophy and the sciences in India, not much has been written in Persian, as is also the case in Persia itself. The hold that Arabic has on Muslim theology, even in India, may be judged from the fact that when Shah Waliullah translated the Qur'an in Persian, the Mawlawis (religious scholars) of his age became so antagonistic to him that they wanted to kill him.

Very little has been written in Persian in India on logic, philosophy and scholastic theology; the resources of this language have rather been employed in the composition of fiction and history and belles letters; while on the other hand, Arabic has been seldom used in India for such purposes. But just as the reputation of Amir Khusraw and Faydi as two Indian poets of Persian is unquestionable, similarly, Azad has earned a name as an Arabic poet of India. Undoubtedly the bulk of Persian historical and poetical literature in India is enormous. Much has been written on Sufism also. India has also produced some historical literature in India, but it is true that India has not made such rich and abundant contrib

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utions to Arabic literature as made by the Arabic-speaking countries or those countries, which are nearer to Arabia and have had easier and more direct communication with the centres of Arabic learning. Still the achievements of India in this direction are, in view of her geographical and political position, admirable.

In Modern India we can not forget the role played by Punjab University, Lahore in promoting Oriental or Classical languages, i.e. Arabic, Sanskrit and Persian and some modern Indian languages: Urdu, Hindi and Punjabi. The University started different private courses in the said languages. The students were participating from all over India, like Hyderabad, Madras, Rampur, Jaipur and Delhi etc. After Independence, these examinations were and being run by Punjab Universiry, Chandigarh and Punjab University, Patiala. In south India this task was taken by Madras University. The Institutions : Baqiatus Salihat, Vellore, Darul Uloom Latifa, Velore, Jamia Darus Salam, Umarabad and Jamalia Arabic College, Chennai and other oriental institutions are still affiliated to Madras University. The Oriental Examinations are also held by Calicut University and many madrasas are affiliated to it. In Andhra Pradesh also many universities and colleges are conducting oriental examinations and some madrasas are affiliated to them. Osmania University has an independent Faculty of oriental studies. In Maharashtra Nagpur University is conducting Arabic and Persian examinations, as Lucknow University has a seperate department of Oriental Studies.

In addition to the Universities, there are Arabic and Persian Examination Boards in various states of our country. The oldest one is the Arabic and Persian Board of West Bengal. Madrasa Alia Kolkata is working for the promotion of the Oriental languages and studies for more than two hundreds years. Assam and Orissa have also Madrasa Boards. Bihar Madrasa Board is the biggest one in our country, after completion of the course from this Board, the students are eligible to get direct admission to B.A. and M.A. Courses. They also can participate in competitive examinations for government services. In Patna, Arabic and Persian Research Institute is also training teachers for teaching Oriental subjects. About ten years

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it was decided to establish Mȧzharul Haq Persian and Arabic University in Patna, but it could not materialize due to not getting budget.

Arabic and Persian languages are important languages and should be developed and promoted. Here are some suggestions for the purpose:

1-There should be Arabic and Persian Academies in the states, which have a great number of Arabic and Persian Institutes. In the states in which the foundation of an academy is not practical, there should be some budget for the promotion of Arabic and Persian, in general budget of Urdu Academy.

2-Sahitya Academy should initiate awards for Arabic original, edited works and for the books translated from Arabic, as is its practice with Sanskrit works and works of other Indian languages.

3-NCERT should initiate the preparation of Arabic and Persian language books for Secondary and Senior Secondary Education as it does with course books of other languages and subjects.

4-Maulana Azad Arabic and Persian Research institute, Tonk, should restart Arabic and Persian Examinations which were begun in directorship of Sahibzada Shaukat Ali Khan and were stopped after some time.

5-The Arabic and Persian Departments in the Universities and other Institutions should revise their syllabi in the light of modern methods of teaching and they should prepare common syllabi or at least their courses should be of the same standard.

6-The job-oriented courses should be started in different institutions.

7-Persian teachers of Indian Universities have an active association. The Arabic teachers of Indian universities also should have forum to deal with different problems.

Respected friends ! As we know, the Arabic and Persian Section has its importance in All India Oriental Conference, I, therefore request all colleagues to do their best to strengthen the Arabic and Persian Section of All India Oriental Conference by their whole hearted participation in the activities of these conferences and to send their valuable research papers timely to the concerned person.

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In the end, I thank you all to provide me this opportunity to address you. I am also thankful of Prof. Saroja Bhate, General Secretary, AIOC and Prof. Dr. H.K. Satpathy, Local Secretary of the 41st Session of All India Oriental Conference for making convenient to gather so many eminent scholars from all over India, at Puri, and providing us comfort and warm welcome.

Thanks.

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PALI AND BUDDHISM SECTION

PRESIDENTIAL ADDRESS

By

PROF. KARUNESH SHUKLA

अनिरोधादिभासाय प्रतीत्योपाददेशिने ।
चतुष्कोटिविमुक्ताय सर्वशून्यप्रवेदिने ॥ १ ॥
दु:खाम्भोधिप्रमग्नानामविद्याप्लुतचेतसाम् ।
मोचकाय प्रकाशाय प्रज्ञारूपाय तायिने ॥ २ ॥
अध्वत्रयविमुक्ताय नैरात्म्यतत्त्वदेशिने ।
दु:खाव्याकृतदर्शिनेऽनित्यक्षणिकवेदिने ॥ ३ ॥
सुगताय नम: शास्त्रे वैद्यायामृतवर्षिणे ।
जिनाय कारुणिकाय सिद्धार्थाय महात्मने ॥ ४ ॥
शर्माऽद्य करुणेशोऽहं गर्गवंशसमुद्भव: ।
क्षेत्र उत्कलके दिव्ये सिद्धपीठविराजिते ॥ ५ ॥
श्री जगन्नाथभूमौ सिन्धुतीरसुशोभिते ।
विश्वविश्रुतपीठेऽस्मिन् कल्याणमित्रकांक्षया ॥ ६ ॥
श्रीजगन्नाथपुर्यां प्राच्यविद्याधिवेशने ।
गुरून्नमस्कृत्य वक्ष्ये सौगतपर्षदि ॥ ७ ॥

Fellow delegates and friends,

I

I am beholden to the authorities of the All India Oriental Conference who have asked me to shoulder the responsibility of presiding over the Pali and Buddhism Section of its 41st session.

Friends, I am conscious of my ignorance and limitations and responsibilities of this august position. But with the blessings of the pūrvasūris and kalyāṇamitras, I venture to discharge my duties. I am also conscious that this august chair has been adorned in the past by savants like Prof. P.V. Bapat, P.L. Vaidya , Sylvan Levi, G.P. Malalasekara, Shanti Bhikshu Sastri, Prahlad Pradhan, N. Aiyaswami Shastri, V.V. Gokhale, Bishwanath Banerji and many others whose great works, writings and blessings will be my torchlight. I find myself a pigmy before these giants in the field,

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whose field I do venture to traverse with you all and your good wishes, as our great national poet Kalidasa also felt and expressed :

मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यताम् ।
प्रांशुलभ्ये फले लोभादुद्बाहुरिव वामनः ॥

(Raghuvaṁśa)

For me the sessions of the All India Oriental Conference have been a tīrtha, where one has met the leading lights of one's chosen studentship who have inspired me with their unflinching search for truth and unimpeachable standars of scholarship. The solicitude they showed to a novice in the field, their blessings and encouraging gestures have inspired me throughout.

II

Friends,

Pali and Buddhist studies are based on the study and interpretation of the reported teachings of Lord Buddha which were recorded in the Māgadhī dialect of the sixth century B.C. when Lord Buddha flourished. Pali is said to have originated from the Māgadhī speech (bhāṣā) spoken in the madhyadeśa i.e. in the Central Bihar, Bengal and eastern parts of Uttar Pradesh. Various etymologies of the word Pali have been provided by modern Buddhist scholars and indologists. When the Buddha flourished, the last phase of the Upanishadic literature was being finalised, the Chāndasa Bhāṣa was the language spoken by the elite of the time. It was, keeping this in mind that the Bhikkhus sought permission of the Buddha and requested that the teachings of the Venerable Sāstā too be given in the Chāndasa Bhāṣā.

But Lord Buddha admonished them that his teachings which were being given in the local dialect could be translated into their tongues by the Bhikkhus : *sakāya niruttiyā buddhavacanaṁ pāpuṇātu* |- let every monk get the teachings of the Tathāgata into his own dialect (Cullavagga, V.43).

Following this admonition of Lord Buddha, the buddhavacanas were rendered into various language units and dialects spoken at the time. As a

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result of this, we find that the Dhammapada and other teachings of the Buddha were translated into Prakrit, Khotanese, Sanskrit and several other dialects. Later on also, the tradition was maintained.

After the parinirvāṇa of Lord Buddha and the schism of the Buddhist order into eighteen sects (nikāyas) all the eighteen nikāyas maintained their seperate āgama-the Sūtrānta, the Vinaya and the Abhidharma in addition to the various translated versions of the original or reported speech of the great Master.

The Vimalaprabhā ṭīkā of Puṇḍarīka (Ch.I) also testifies to the use of several languages, such as Pali, Sanskrit and Apabhraṁśa for recording the Buddha's view-point.

The view-point of some scholars that the Pali language was prevalent alongwith Prakrit, in the time of the Vedic Saṁhitās also, is not tenable in as much as we have no concrete examples of this hypothesis. Lueders has argued that Pali, Sanskrit and other scriptures including the Mahāvastu, were renderings or redactions from an original source. This is evidenced by the fact that all the eighteen nikāyas in the Buddhist tradition have their own set of scriptures with slight differences.

It is also noteworthy that the present Pali canonical texts being nearest to the sayings of the Buddha, their antiquity and authenticty as also their contribution to the Buddhist tradition could neither be questioned nor ignored. Still the various strata in the formation and final shaping of these texts should be critically considered. In the beginning the dvādaś āṅga buddhavacanas were analysed and illustrated, but at a later stage its ninefold division and following that the mātṛkās were introduced for enumerating or summarising the doctrines. The canonical and non-canonical Abhidharma, Prajñāpāramitā, the Mahāyāna and later Yogācāra and other texts explicity display its imprint on their shape. The uddānagāthās present a summary of the subject-matter of the text or the portion concerned at their beginning and/or end.

III

The Buddha's dharmacakrapravarttana related to the discovery of suffering, its origin, cessation and the way to its cessation as the central

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theme of the Indian thought that persisted throughout the ages from the time of the Upaniṣads, the Mahābhārata, the Sāṅkhya-Yoga and other philosophical systems that originated and developed on the Indian soil. For an analysis and elucidation of the evil or suffering, Lord Buddha declared all phenomena as evanescent and likened them to mirage and bubbles :

Phenapiṇḍūpamam rūpaṁ vedanā bubbulūpamā l
marīcikūpamā saññā saṅkhārā kadalīnibhā ll
māyūpamañca viññāṇaṁ desitādiccabandhunā ll

All that we meet, experience and feel, thus, is mutable and whatever is, is full of suffering. Like the caturvyūha of the Yoga, and the Āyurveda, his precursors in the field, the Buddha taught the four noble truths (cattāri ariya saccāni) of the existence of suffering (dukkhaṁ), its origin through craving (taṇhā) and the doctrine of dependent origination (paṭiccasamuppāda-dukkhasamudaya), the cessation of suffering (dukkhanirodha) and the eightfold way leading to the cessation of suffering (ariyo aṭṭhaṅgiko maggo) through sīla, samādhi and paññā.

But, the contribution of Buddha lies in evolving the doctrine of pratītyasamutpāda at the bottom of all human and material existence. This has led to various interpretations by the doctrine culminating in the Mahāyāna and Mādhyamika's concept of śūnyatā.

IV

In the Buddhist tradition three turning points i.e., the swinging of the law (dharmacakrapravarttana) occured. These relate respectively of the first sermons of Lord Buddha at Ṛṣipaṭṭaṇa (Sāranāth), the second swingging of the law at the Vulture Peak (Gṛdhrakūṭa) in Rājagṛha and the third one is said to have occured at Śriparvata in Dhānyakaṭaka. Various traditions differ on the subject matter, the timing and the actual preaching of the law at the three events. While the first dharmacakrapravarttana relates to the four Aryan truths (cattāri ariya saccāni) as the true spirit of the dharma, the second swinging of the law related to the altruistic Mahāyāna teachings and is said to have occured according to one tradition in the first year of the saṁbodhi. A third tradition records that the

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second dharmacakrapravarttana occured shortly before parinirvāṇa of the Master. However, the Buddha's preachings were based on equality of beings (sattvasamatā), compassion (Karuṇā) and eradication of the suffering of humanity at large. The Mahāyāna doctrines are essentially rooted in the teachings of the Buddha, hence his asscociation with the second swinging and the promulgation of the Mahāyāna doctrines cannot be ruled out.

The Sino-Tibetan and the Indian traditions relate that a thrid dharmacakrapravarttana was also held. The Sekoddesaṭīkā relates that this occured at Dhānyakaṭaka and related to the esoteric Tāntric doctrines. T soṅ-khā-pā and other sources have it that this swinging of the law related to the system that preached the three-fold reality of the parikalpitalakṣaṇa,the paratantra-lakṣaṇa and the pariniṣpanna-lakṣaṇa while the second swinging of the law related to the two-fold reality as elucidated by the Mādhyamika School.

Even if it is so occured, the development of the Tantric doctrines from the Mahāyāna tenets points to the fact as indicated by Naḍapāda (Nāropā) in the Sekoddesaṭikā on the Kālacakratantra.

Thus, the Chinese, the Tibetan and the Sanskrit sources refer to the three turning-points in the history and tradition of Buddhism which indicate to the developing phases of the Buddhist doctrine,namely the original teachings of the Buddha, the Mahayana doctrine of compassion and the Tantric esotericism based on Universal Compassion. Nāgārjuna along with Āryadeva severally points out that the Master preached his law according to the capacity and the capability of the disciples to grasp it.

Mahāyāna is the most significant development in the history of Buddhism in India. This is the turning-point of Indian Buddhism. The altruistic and universal outlook of the Mahāyāna, its doctrines of pāramitā, mahākaruṇā, bodhisattva and Buddhatva, as well as its further development in the field of metaphysics, epistemology and esoteric practices lead to the conclusion that the superior-most development in the history of Buddhism was shaped in the various off-shoots of the pāramitā-naya and the mantra-naya.

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V

In the tradition of our country, philosophical knowledge has not been regarded as intellectual pursuit, but realisation of truth through sādhanā and guru as the direct preceptor and mediator. From the Vedic age down to the present times this tradition as *philosophia perrenis* has been and is being maintained. The Vedic ṛṣis visualised the Truth in their trance state and their vision has found expression in the form of the Vedic hymns for the benefit of their disciples and this knowledge has been handed down from generation to generation as a factor of the practical vision of Truth through ecstatic sādhanā. Yāskaś Nirukta[1] and Abhinavagupta's teacher Bhaṭṭauta explicity state that the ultimate is realised through direct parlance of Truth :

नानृषि: कविरित्युक्तमृषिश्च किल दर्शनात् ।
विशिष्टज्ञानभावनातत्त्वप्रख्या हि दर्शनम् ॥

Even if its elucidation required all resources of knowledge and logic, the tattva has been regarded as aparapratyaya and pratyātmavedya, i.e., not known or realised by other's help. It is beyond intellectual pursuit and as intellect belongs to the domain of phenonema, the noumenal realisation of truth occurs in one's innermost's :

aparapratyayaṁ sāntaṁ prapañcairaprapañcitam I
nirvikalpamanānārtham etattattvasya lakṣaṇam II
(Nāgārjuna's Mādhyāmika kārikā, XVIII,5,
See also, Śāntideva's Bodhicaryāvatāra, IX,2.)

VI

The Indian tradition comprises the Nigama, the Āgama and the Śramaṇa folds which alongwith the Lokāyata and Nāstika fold, have developed simultaneously. All these folds of our tradition are not opposed to each other, rather these are complementary and go to present the all-encompassing comprehensive character of our tradition which Anand Coomaraswamy aptly terms as *philosophia perrenis* .

१- साक्षात्कृतधर्माण ऋपयो बभूवुस्ते ते ह असाक्षात्कृतधर्मेभ्योऽवरेभ्यो बिल्मग्रहणायेमं ग्रन्थं समाम्तासिपुर्वेदं वेदाङ्गानि च Nirukta of yāska

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Tagore also maintained that the river of Indian Culture has flowed in three directions - the Vedic, the Purānic and the Jaina and the Buddhist.

No system evolved or developed in isolation. The Vedic systems, the Āgamas and the Śramaṇas-the Jainas and the Buddhist, the Ājīvakas as also Lokāyatas have a common cultural and philosophical foundation. They also share some common doctrines together with they comprehend the Indian tradition. Viewed from this angle all these systems should be viewed as inherently connected with each other and giving a wholesome view of the Indian tradition.

The Indian tradition and philosophical systems have a deep inter-connection with the Tibetan tradition of thought, culture and the way of sādhanā. In this context, the greatest happening of our time is the graceful presence of H.H.the Dalai Lama and with him of the dharma gurus and Tathāgata-incarnates of the four main sects of the esoteric sādhāna namely of the Tibetan Geluk-pā, Kar yupā-Sākya-pā and Nimā-pā orders alongwith their disciples and followers and a large number of spiritually trained initiates, Lamas, Tulkus and Rinpoches in our country.

Friends, there was a time when Āchāryas like Padmasaṁbhava, Śāntarakṣita and others travelled to the land of Tibet and helped in translating and preserving the Sanskrit Buddhist literature and esoteric sādhanā and Yogic discipline, which was being preserved there in all its secrecy and subtlety to this day. Now, a similar dharma-cakra-pravartana seems to have taken place again with their arrival of these spiritually trained paṇḍitas of Tibet in our country. They had to leave their country in regretful circumstances, but their arrival in this country has been in this country virtually a boon and impetus for the renewal by bringing back to us the living continuity of dharma and sādhanā, imparting an immediacy to the ideas which would have been otherwise impossible.

With the presence of the Tibetan scholars the entire Tibetan lore is being studied in the light of the surviving Buddhist Sanskrit literature.

The Tibet House, New Delhi, the Library of Tibetan Works and Archives, Dharmashala, the Central Institute of Higher Tibetan Studies, Saranath, the Tibetan Monastic University, Drepung, (Karnataka),

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alongwith the Tawang Vihāra, the Sikkim Institute of Tibetology, Gangtok, the Asiatic Society, Kolkata and the DehradunTibetan Monastery are doing commendable works of editing, publication and reconstruction of Tibetạn texts (in to Sanskrit) and Vice-Versa, English, Hindi and Sanskrit translations of works and a comprehensive development of the Tibetan art, culture and literature has been planned at the Central Institute of Higher Tibetan Studies, Sarnath under the able leadership of Prof. G.C. Pandey and Prof. Ngwang Samten, the present Chairman and the Director of the Institute respectively.

The Tibetan translation of Buddhist texts are the prime source of the study, evaluation and reconstruction of the Buddhist Sanskrit literature. In the West the Wien school of Scholars at the School of Indology and Buddhism, University of Wien, and some American Universities and agencies have also taken up the Buddhist studies based on Tibetan Literature.

The Tantric Studies have also gained momentum with the publication of many works from the Central Institute of Higher Tibetan Studies, Sarnath, and Nagarjuna Buddhist Foundation, where the Herukanidhana Tantra, The Kālacakra Tantra and its commentary Vimala-prabhā and several other texts are expected to be brought out very shorlty.

VII

Friends, Buddhism, we know, is a matrix of many systems and sub-systems and incorporates religiex, Pali Buddhism, Sanskrit Buddhism, Tibetology, Sino-Japanese and South-East and Central Asian Studies, history and human ecology.

Buddha flourished in an age of intellectual ferment and propounded that neither heresy nor eternalism was to be subscribed. In all spheres of life the doctrine of the middle way (majjhimāpaṭipadā) was to be followed. The Upaniṣads had propounded that the yajñas were of ephermal and evanascent character, hence these were to be eschewed in as much as these could not help one acheive the mokṣa or Kaivalya:

Parīkṣya lokān karmacitān brāhmaṇo nirvedam āyan nāstyakṛtaḥ kṛtena (Muṇḍaka Upaniṣad).

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The Bhagavadgītā also propounds that the Vedas are of the character of the triguṇas and one has to be, inorder to achieve the last goal of life, without the triguṇas-(worldliness):

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

Likewise, the Buddha also maintained that the yajñas were not to be performed. He advocated the mānasa yajña of king Mahāvijita as he regarded the cleansing of mind as a preamble to the attainment of nirvāṇa. He preached the madhyamā pratipadā and the mutual relationship of the causal factors and the effect produced through the doctrine of pratītyasamutpāda. No God was essentially required, therefore, for creation of the Universe.

The Buddha was concerned with the realisation of nibbāṇa, the blowing out of the flames of phenomenal afflictions and attachment. He provided to the world the way to get rid of this attachment and gahakāraka, the house-builder (tṛṣṇā) thus the elimination of suffering. As a practical philospher, also provided the solution to the problems of life and their praxis. He was preceded by the Upaniṣads.Naturally he had to deal with the same problems which the Upaniṣadsdealt with.

The relation of the Upaniṣads and Lord Buddha is variously interpreted and analysed by scholars. Lord Buddha adhered to the doctrine of attā or entirely negated its existence, scholars have variously propounded their view-points on this theme of nairātmyavāda. The Buddha maintained that non-egoity (ahaṃkāra pratiṣedha) was the true essence of the doctrine of nairātmyavāda. The following gāthās from the Dīgha Nikāya and the Suttanipāta explicitly point out this view of the Buddha, which has further been evidenced with the description of dhammatā as praṇīta, nipuṇa, śānta durdarśa, duranubodha and paṇḍitavedanīya :

परिपक्कं वयो मय्हं परित्तं मम जीवितं ।
पहाय वो गमिस्सामि कतं मे सरणमत्तनो ॥
(Dīgha Nikāya, Mahāparininibbāṇa sutta)
अनत्तनि अत्तमानिं च पस्स लोकं सदेवकं ।
निविट्ठं नामरूपस्मिं इदं सच्चंति मञ्ञति ॥
तंहि तस्स मुसा होति मोसधम्मं हि इत्तरं ।
अमोसधम्मं निब्बानं तदरिया सच्चतो विदू ॥

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ते वे सच्चाभिसमया निच्छाता परिनिब्बुता ॥
(Saṁyutta Nikāya, I, Dvayatānupassanā sutta).

Otherwise, there was no question of affirming or negating the existence of attā (natthi attā kuto nirattā vā)

Friends, the main contribution of Buddhist philosophy and the Buddhist texts has been to show the way to the realisation of the last goal of human life, i.e. nibbāṇa. Ethical and moral life lead one to have a tension free living. The Buddhists view-point is that cittaviśuddhi is the way leading to the attainment of nirvāṇa.

The opening gāthās of Dhammapada VS (1-2) and later literature give us a view that the cleansing of citta and its various ways are essentially to be adopted for attaining salvation and mental peace. Tensions of a modern man may be eliminated only by practising the Śamatha and vipaśyanā for equalising the mental balance. This aspect of human ecology need be properly followed and stressed.

VIII

Friends, Indology in the west as well as in India began under Jesuit imprint, primarily with a view to undermine the importance of the Indian and the Oriental heritage to that of the European lore and culture. Buddhist studies too are not an exception to this.

The biggest achievement of the twentieth century scholarship has been the discovery of the Buddhist texts, long supposed to be lost, from the distant lands of Tibet, Nepal, Central Asia, Turfan, and other parts of the world which have given momentum to the Buddhist studies. Many of these works discovered by Rahul Sankrityayan, Tucci, Sten Konow, Sarat Chandra Das, Hara Prasad Shastri, Rajendra Lal Mitra and others have seen the light of the day still more works are to be edited and published. Sino-Tibetan translations and available Japanese versions or transliteration of these texts have helped the scholars in the field who have not only edited and reconstructed these texts, but also correlated the missing links found scattered in the vast Sanskrit, Pali, Prakrit and Apabhraṁśa Buddhist and Jaina Literature.

This is the academic dharma cakra pravarttana that has taken place

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in the last century.

The Buddhist researches, thus, would remain handicapped and incomplete until the remaining unstudied, unedited and unpublished Buddhist texts are studied, edited and brought to light for the use and benefit of the researcher in the field. Still more important is the task of reconstruction of the lost texts from their translations preserved in other Asian languages and providing the missing links of the systems on the basis of these translations as well as the allusions and references in the works of the allied systems of Indian thought.

What Guenther has said regarding modern studies in the field of Tantric Buddhism is true of the studies in the field of entire Indian Buddhist tradition. "To be unaware of the difference between East and West and on the basis of such ignorance to outline a development of Buddhist thought can hardly be said to be justice to Buddhism".

The various histories of Buddhist thought that have been written all bear the stamp of the second half of the ninenteenth century. The so-called higher criticism which often is insane arbitrainess in the field of Buddhist studies is an inverted form of popular Darwinism, an attempt to understand everything in terms of evolution and degeneration." *(Life and Teachings of Nāropā, P. 113).*

No system has evolved in isolation. The Brahmanic, Jaina and the Buddhist systems need be studied as integral parts of one coherent system. Though they may have some underlying differences, their common heritage should be emphasised. The traditional method of the intensive study of system and the doctrines propounded in its texts needs urgent revival. The historical approach towards a system, deprived of this traditional methodology, is incapable of providing an insight into the systems or its doctrines. A textual criticism of the available texts and their various manuscripts should be taken up in the light of the manuscripts available in other scripts and countries also. This may also lead us to a correct version of the reported sayings of the Buddha.

Apart from studying the Buddhist texts from the traditional method,

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having an access to the traditionally handed down comments and interprestations, a hermeneutical approach towards them needs to be adopted. The study of the meaning of particular philosophical idea used in Buddhist texts should be pursued with a view to understand it in the light of the past environment as also the present trends of understanding which may form a basis of correlating it with the future. Once again I thank you all for kind attention and wish in the words of Vishwanath Panchanana.

भवो भवतु भव्याय लीलाताण्डवपण्डित: ।
सर्वदृष्टिप्रहाणाय य: सद्धर्ममदेशयत् ।
अनुकम्पामुपादाय तं नमस्यामि गौतमम् ।।

यो नासन्न सन्न सदसन्नान्य: सतो नासतो
ऽशक्यं तर्कयितुं निरुक्त्यपगत: प्रत्यात्मवेद्य : शिव : ।
तस्मै धर्मदिवाकराय विमलज्ञानावभासत्त्विषे ।
सर्वारम्भणरागदोषतिमिरव्याघातकर्त्रे नम: ।।

यदुक्तं श्रुतौ बौद्ध-जैनादितन्त्रे
तथा चागमेऽध्यासवद्भाव एव ।
शिवो वा प्रक्कृताऽथवा पद्मयोनिरनिर्वाच्यतथ्यन्तु
सम्पृक्तमस्ति ।।

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All India Oriental Conference, Puri (2002)

प्राकृत एवं जैन धर्म संभाग

PRESIDENTIAL ADDRESS

By

डॉ. रामजी राय

मेरे विद्वान साथियो,

मेरे लिए यह गौरव की बात है कि मुझे अखिल भारतील प्राच्य-विद्या सम्मेलन के ४१ वें अधिवेशन में प्राकृत एवं जैन अध्ययन संभाग का अध्यक्ष निर्वाचित किया गया है। मेरी अपनी सीमाएँ हैं और मैं इस बात से पूर्णतया अवगत हूँ कि यह निर्वाचन मेरे शैक्षणिक कार्यों के कारण नहीं बल्कि मुझे प्राकृत के उन्नयन के लिए प्रेरित करने के लिए हुआ है। मेरे लिए यह भी गौरव की बात है कि मैं उस अधिवेशन का अध्यक्ष हूँ जिसे जगन्नाथपुरी, जो भारत के उन प्रमुख केन्द्रों में एक है जहाँ सम्पूर्ण भारत के लोग सदियों से आते रहे हैं और एक समग्र संस्कृति के निर्माण में अहम् भूमिका निभाते रहे हैं, में आहूत किया गया है। हमारे मनीषियों ने समय-समय पर यहाँ आकर इस स्थल को महिमामंडित किया है और आज मैं निश्चित रूप से यहाँ उपस्थित होकर अपने आप को गौरवान्वित महसूस कर रहा हूँ।

भारत की प्राचीनतम भाषाओं में प्राकृत का अपना स्थान है । वस्तुत: दो प्राचीनतम भाषाएँ , संस्कृत और प्राकृत, क्रमश: निर्मित एवं प्राकृतिक भाषाएँ प्रतीत होती हैं। यह बार-बार कहने की आवश्यकता नहीं है कि प्राकृत आम लोगों से जुड़ी उनकी पीड़ाओं को, उनकी आकांक्षाओं को और उनके विचारों को मुखरित करने वाली भाषा रही है। शासकीय एवं अभिजात्य भाषा के रूप में संस्कृत को निरन्तर राजाश्रय प्राप्त होता रहा है। इसके बावजूद प्राकृत निरन्तर विकसित होती रही । जैन धर्म के साथ इसके सम्बन्ध ने लोकभाषा के स्तर पर एक विकसित धार्मिक एवं दार्शनिक शब्दावली के निर्माण की प्रक्रिया को आगे बढ़ाया। प्राकृत के कई रूप विकसित हुए तथा मध्य भारत एवं दक्षिण की अधिकतर आधुनिक भाषाओं के विकास में इसने एक निर्णायक भूमिका निभायी । अशोक ने जब अपने अभिलेख प्राकृत में जारी किये तब उसकी यही समझ रही होगी कि आम आदमी तक यदि अपनी बात पहुँचानी है तो उसे उसी भाषा में कहा जाय जो जनमानस के लिए ग्राह्य है। प्राकृत की यह लोकप्रियता आज निश्चय ही समाप्त हो चुकी है और आप सब विद्वत्जनों को इसके कारणों को रेखांकित कर प्राकृत भाषा को, जो कभी लोकभाषा थी, जनमानस तक पहुँचाने के लिए कौन से उपाय किये जाएँ यह सोचना होगा ।

प्राकृत का दुर्भाग्य रहा है कि १९ वीं शताब्दी से जब यूरोपीय विद्वानों ने प्राच्य-विद्या के अध्ययन को महत्त्व देना शुरू किया, तब अपने शैक्षणिक क्रिया-कलापों के केन्द्र में उन्होंने

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संस्कृत और पालि को ही रक्खा। *सेक्रेड बुक्स ऑफ दी ईस्ट तथा सेक्रेड बुक्स ऑफ दी बुद्धिस्ट्स* श्रृंखलाओं में जिन ग्रन्थों का सम्पादन एवं अनुवाद हुआ वे मुख्यत: संस्कृत और पालि के ग्रन्थ थे। प्राकृत अध्ययन के क्षेत्र में ऐसी शुरुआत नहीं हो पायी। इसका कारण शायद पूर्व गुप्तकाल तक प्राकृत ग्रन्थों की उपलब्धता की कमी हो सकता है। जैन परम्परा मानती है कि उनके *आगमों* को सर्वज्ञ ने पृथ्वी पर भेजा और पीढ़ी दर पीढ़ी यह आगे बढ़ता गया। दुर्भाग्य की बात यह है कि तृतीय शताब्दी ईसा पूर्व में पाटलिपुत्र में आहूत जैनियों के प्रथम महा अधिवेशन ने जिन रचनाओं को सम्पादित कर स्वीकृत किया उनमें से अधिकतर अप्राप्य हैं। वस्तुत: भाषाशास्त्रियों एवं इतिहासकारों ने उन्हीं ग्रन्थों को अहमियत दी जिनकी मदद से भारत के प्रारम्भिक इतिहास का निर्माण हो सकता था। प्राकृत इस दौड़ में पिछड़ गयी। डॉ० जे०सी०जैन, डॉ०डी०सी०जैन, डॉ०राजाराम जैन, आदि जैन आगम के विद्वानों ने अपनी रचनाओं के माध्यम से इस तत्व को उजागर किया है कि अन्य प्राचीन भारतीय भाषायी ग्रन्थों की तरह प्राकृत के ग्रन्थ भी प्रारम्भिक भारतीय इतिहास की गुत्थियों को सुलझाने में हमारी मदद कर सकते हैं। पिछले ६० वर्षों में इस स्थिति में बदलाव आया है। भारतीय एवं यूरोपीय विद्वानों ने प्राकृत भाषाओं के अध्ययन के द्वारा इसके महत्व को सिध्द किया है और आज आवश्यकता इस बात की है कि उनके द्वारा तैयार की गयी नींव पर प्राकृत एवं जैन अध्ययन का एक विशाल भवन निर्मित किया जाय। इस संदर्भ में इस बात पर भी ध्यान रखा जाए कि प्राकृत एक धर्म विशेष की भाषा नहीं बल्कि एक उन्नत लोकभाषा है और साथ ही सम्पूर्ण भारतीय सांस्कृतिक परम्परा की वाहक भी। किसी धर्म विशेष के साथ बाँधने पर इस भाषा के साथ अन्याय होगा और इसकी प्रगति बाधित होगी। प्राकृत भाषा प्रारम्भ से ही आम आदमी से जुड़ी रही है न कि किसी विशिष्ट समूह या वर्ग या समुदाय से। इस भाषा के प्रेमियों को यह तथ्य समझना होगा और इसी समझ के अनुसार इस भाषा के विकास के लिए कदम उठाना होगा।

प्राकृत भाषा का अध्ययन इस मानसिकता के साथ करने की आवश्यकता है कि इसका कोई एक मानकीय स्वरूप नहीं हो सकता। १९ वीं शताब्दी के अन्त एवं २० वीं शताब्दी के प्रारम्भिक दशकों में जब प्राकृत अध्ययन की शुरुआत हुई तभी से इस मुद्दे ने केन्द्रीयता ग्रहण कर ली है। उसी समय से प्राचीन प्राकृत नाटककारों द्वारा प्रयुक्त बोलियों तथा प्राकृत, व्याकरणाचार्यों द्वारा रेखांकित विभिन्न प्राकृत भाषाओं के रूपों को लेकर विवाद की शुरुआत हो गयी। एक ही नाटक में प्राकृत के कई रूपों के प्रयोग ने मूल प्राकृत को चिन्हित करने के प्रयासोंको बाधित किया। इसके फलस्वरूप प्राकृत भाषा के विकास के विभिन्न चरणों को निरूपित करने का प्रयास किया गया। इन चरणों में पहला प्राचीन शौरसेनी था जिसका उदाहरण लूडर्स द्वारा सम्पादित मध्य एशिया से प्राप्त बौध्द नाटकों के कुछ अंश थे। दूसरा चरण भरत के *नाट्यशास्त्र* के बत्तीसवें अध्याय में प्रयुक्त शौरसेनी है जिसमें महाराष्ट्री का स्थान नहीं है

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और जिसका विश्लेषण जैकोबी ने किया है। इस संदर्भ में यह भी सोचने की आवश्यकता है कि व्याकरणाचार्यों ने प्राकृत किसी भाषा विशेष को कहा है या सम्पूर्ण मध्य हिन्द-आर्य भाषायी समूह को। वस्तुतः भाषाशास्त्रीय अध्ययनों के द्वारा प्राकृत के निर्माण एवं उसके विभिन्न रूपों को इंगित करने की दिशा में कई कार्य करने शेष हैं। यह कार्य व्यक्ति विशेष के द्वारा सम्भव नहीं है बल्कि कई विद्वानों को एकजुट होकर इस दिशा में प्रयास करना होगा। मेरा आप से आग्रह है कि इस दिशा में आप सकारात्मक प्रयास करें।

मैं यह तो नहीं कहूँगा कि प्राकृत भाषा लोकप्रिय हो रही है, परन्तु यह अवश्य कहूँगा कि बीसवीं शताब्दी में इस भाषा के उन्नयन पर बल दिया गया है। सरकार के द्वारा कुछ शोध संस्थानों की स्थापना हुई है तथा कुछ विश्वविद्यालयों में भी यह विभाग खोला गया है। इस सम्पूर्ण प्रक्रिया में एक बात जो बार-बार देखने को मिलती है, शायद वह प्राकृत प्रेमियों के लिए सकारात्मक नहीं है। अक्सरहाँ संस्कृत एवं पालि के विभागों में ही प्राकृत की भी पढ़ाई शुरू कर दी जाती है। मेरा यह मानना है कि कोई भाषा किसी दूसरी भाषा को दबाकर आगे नहीं बढ़ सकती है बल्कि सभी भाषाओं के विकास में ही प्राकृत भाषा का विकास सन्निहित है। फिर भी मैं तो यह कहना ही चाहूँगा कि प्राकृत को भी अन्य भाषाओं की तरह स्वायत्तता मिले, इसकी प्रारम्भिक पहचान बनी रहे और इसके विकास से दूसरी भाषाएँ भी लाभान्वित हों। प्राचीन भारत की लोकभाषा को आज रानी का दर्जा मिलना चाहिए न कि दासी का। यहाँ उपस्थित विद्वानों से मैं आग्रह करूँगा कि वे प्राकृत की जड़ों की मजबूती को ध्यान में रखते हुए इस भाषा के उन्नयन की दिशा में एक समेकित प्रयास करें। प्राच्य-विद्या सम्मेलन ने इस दिशा में महत्वपूर्ण कार्य किया है और आज आवश्यकता है प्राकृत के सुधीजनों को इससे फायदा उठाने की।

मेरे पूर्व के अध्यक्षों ने बार-बार इस बात की ओर आपका ध्यान आकृष्ट कराया है कि प्राकृत अध्ययन का एक महत्वपूर्ण आधार उपलब्ध पांडुलिपियों का प्रकाशन एवं सम्पादन है। इसी मंच से बार-बार कहा गया है कि इस अध्ययन के आधार को मजबूत करने के लिए अप्राप्य ग्रन्थों को दुनिया के सामने लाना होगा। मैं यहाँ दुहराना चाहता हूँ कि संस्कृत एवं पालि अध्ययन के क्षेत्र में इसकी शुरुआत १९ वीं शताब्दी में ही हो गई थी। मेरी जानकारी के अनुसार जैन विषय से सम्बन्धित तीन लाख पांडुलिपियाँ उपलब्ध हैं और उनमें से लगभग पचास हजार प्राकृत एवं अपभ्रंश भाषाओं के ग्रन्थ हैं। यह सही है कि एक ग्रन्थ की कई पांडुलिपियाँ होती हैं, पर यदि उनका सूचीकरण किया जाय तो यह ध्यान में रखना होगा कि प्राकृत के लगभग ६०० एवं अपभ्रंश के लगभग २०० विद्वानों की तकरीबन २००० मूल कृतियाँ ग्रंथ भंडारों में उपलब्ध हैं। यह आश्चर्य की बात है कि अथक प्रयासों के बावजूद अभी तक प्राकृत के सिर्फ तीन सौ ग्रन्थ एवं अपभ्रंश के ७०-७२ ग्रन्थ ही प्रकाशित हो पाये हैं। एक सम्पूर्ण शताब्दी के प्रयासों का यदि यह परिणाम है तो आज हमको और आपको यह सोचना होगा कि उपलब्ध पांडुलिपियों

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का प्रकाशन क्या निकट भविष्य में संभव हो पायेगा ? वस्तुत: प्राकृत एवं जैन अध्ययन से जुड़ी संस्थाओं को एक कालबद्ध योजना बनानी होगी इन पांडुलिपियों के प्रकाशन के लिए। आज स्थिति यह है कि प्राकृत साहित्य में अर्धमागधी आगम साहित्य के तकरीबन ४५ ग्रन्थ, उनके टीका साहित्य के लगभग २५ ग्रन्थ, शौरसेनी आगम परम्परा और आचार्यों के लगभग ५५ ग्रन्थ, प्राकृत के आठ महाकाव्य, पाँच खंडकाव्य, चौबीस चरित काव्य, १५-१६ मुक्तक काव्य, आठ सट्टक, बत्तीस कथा ग्रन्थ, व्याकरण छन्द आादि फुटकर साहित्य के लगभग ३५ ग्रन्थ ही अभी तक प्रकाशित हो पाये हैं। आज इनमें से कई ग्रंथ अनुपलब्ध हो चुके हैं। यह स्थिति बहुत सुखद नहीं है। २१ वीं शताब्दी में कम्प्युटर की मदद से प्रकाशनों के सूचीकरण एवं प्रकाशन को तेज करने की आवश्यकता है।

प्राकृत और जैन अध्ययन का एक महत्वपूर्ण पक्ष है यह विश्लेषित करना कि भारतीय संस्कृति के विकास में इस भाषा और धर्म की भूमिका क्या रही है ? संस्कृत ब्राह्मणों द्वारा रचित धार्मिक ग्रन्थों और उपदेशों की भाषा रही है और पालि ने प्रारम्भिक बौध्द धर्म के वाहक की भूमिका निभायी है। लेकिन जैन धर्मानुलम्बियों ने प्रारम्भ से ही अलग-अलग क्षेत्रीय लोक भाषाओं का इस्तेमाल किया है। अपने धर्म के प्रचार-प्रसार के लिए तथा ज्ञान की परम्परा को विकसित करने के लिए जैनियों ने कभी भी किसी भाषा विशेष को धार्मिक मान्यता प्रदान नहीं की। इसके फलस्वरूप जैनियों ने विभिन्न प्राकृत भाषाओं के विकास में एक महती भूमिका निभायी। कुछ क्षेत्रीय भाषाओं को तो इन्हीं के लेखनी के द्वारा एक मान्य स्वरूप मिला। परम्परा कहती है कि भगवान महावीर ने अपने उपदेश अर्धमागधी में दिए जो एक मिश्रित भाषा थी और ऐसा करने के पीछे उनका यह उद्देश्य था कि उनकी बातें उन सभी लोगों तक पहुँचे जो मागधी अथवा शौरसेनी बोलते थे। बाद में जैनियों ने संस्कृत तथा अन्य क्षेत्रीय प्राकृत भाषाओं में अपने साहित्यिक ग्रन्थों की रचना की। आज जैनियों द्वारा लिखित एक विशाल साहित्य भंडार विद्यमान है जिसमें प्राकृत भाषाओं के उन रूपों की झलक मिलती है जिनका प्रचलन हिन्दी, गुजराती, मराठी आदि भाषाओं के विकास के पहले था। यह भाषा, जिसे हम आमतौर पर अपभ्रंश के रूप में पहचानते हैं, आधुनिक भारतीय भाषाओं एवं संस्कृत तथा प्राकृत के बीच की एक कड़ी है। प्राकृत अध्ययन के क्षेत्र में इस बात को महसूस तो किया जाता रहा है परन्तु विद्वानों ने इन सम्बन्धों को जानने का कोई खास प्रयास नहीं किया है। तथ्य यह है कि प्राकृत भाषाएँ लुप्त नहीं हुई हैं वरन् अपने नये रूपों में जीवन्त क्षेत्रीय भाषाओं के रूप में आज भी विद्यमान हैं। आवश्यकता इस बात की है भाषायी विकास के इन पक्षों पर शोध हो एवं प्राकृत भाषा की महत्ता को सामने लाया जाए। यहाँ यह कहना अत्यावश्यक होगा कि जैनियों ने साहित्य सृजन मे इतनी अभिरुचि ली थी कि तमिल एवं कन्नड़ साहित्यों का समृद्ध भंडार भी इन्हीं के प्रयासों का प्रतिफल है।

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प्राकृत में रचित तकनीकी ग्रन्थों का अध्ययन भी आवश्यक है। जैनियों ने भारतीय कला की परम्परा को निर्णायक रूप से समृद्ध किया है और इसका आधार उनके सैद्धान्तिक ग्रन्थ हैं। यहाँ मैं कहना चाहता हूँ कि उन्होंने अपने मुनियों की याद में स्तूप बनवाये और उसके साथ पत्थर की चहारदीवारी, सुसज्जित द्वार, पत्थर की छतरी, चित्रांकित स्तम्भ, मानस्तम्भ एवं प्रचुर मात्रा में मूर्त्तियों का निर्माण करवाया। इन क्रिया – कलापों के उदाहरण मथुरा से प्राप्त हुए हैं। अन्य कई स्थलों के अलावे सम्पूर्ण बुन्देलखंड का क्षेत्र ११ वीं एवं १२ वीं शताब्दियों की जैन मूर्त्तियों से भरा पड़ा है। श्रवण बेलगोल में निर्मित बाहुबलि, जिसे गोमतेश्वर के नाम से भी जाना जाता है, की विशाल मूर्त्ति, जो तकरीबन ५७ फीट ऊँची है, तथा करकल कर्नाटक से प्राप्य स्थापत्य एवं मूर्त्तिकला के नमूने जैन कला के विश्व विख्यात नमूने हैं। जैनियों ने गुहा मंदिरों का भी निर्माण किया जिसे पत्थरों को काटकर बनाया गया था और इसका प्रारम्भिक उदाहरण द्वितीय शताब्दी में हाथीगुम्फा से प्राप्त है। जूनागढ़, जूनार, उदयगिरि आदि भी जैन कला के महत्वपूर्ण केन्द्र रहे हैं। जैनियों के विभिन्न तीर्थों, जैसे बिहार के पार्श्वनाथ की पहाड़ियाँ, पावापुरी और राजगृह, कठियावाड़ क्षेत्र में गिरिनार और पलीतन महत्वपूर्ण स्थापत्य प्रतीकों से सजे हुए हैं। ११ वीं शताब्दी में निर्मित माउंटआबू के संगमरमर के मंदिर जैन कला के ही नहीं अपितु भारतीय कला के उत्कृष्ट उदाहरण हैं। हाल के दशकों में जैन कला के विभिन्न पक्षों को उजागर करने का प्रयास हुआ है। परन्तु पूर्णता में देखने पर ये प्रयास अभी भी नगण्य ही प्रतीत होते हैं। जहाँ बौद्ध एवं ब्राह्मण कलाओं पर सैकड़ों पुस्तकें लिखी गई हैं वहीं जैन कला पर रचित पुस्तके अंगुलियों पर गिनी जा सकती हैं। इसका एक कारण भारतीय पुरातत्व की परम्परा भी है। १९ वीं शताब्दी से ही यूरोपीय एवं भारतीय विद्वानों ने पुरातात्विक अन्वेषण में ह्वेनसांग के वृतान्तों को आधार बनाकर बौद्ध स्थलों के उत्खनन को ही केन्द्रीयता प्रदान की। फलस्वरूप जैन स्थल पुरातत्व के परिदृश्य में गौण हो गये। आज आवश्यकता सिर्फ जैन कला को उद्भाषित करने की ही नहीं है बल्कि जैन पुरातत्व की विधा को सामने लाने की भी है।

इस संदर्भ में यह भी जोर देकर कहने की आवश्यकता है कि जैन विद्या की धारा के मूलभूत सिद्धान्त–अहिंसा–का भी पुनरीक्षण होना चाहिए। भारतीय धर्मों में अहिंसा का विश्लेषण सबसे तार्किक ढंग से जैन धर्म में ही किया गया है। जैन परम्परा की अहिंसा अतिवादी अवश्य है परन्तु यह पलायनवादी नहीं है। यह अहिंसा सन्यासियों एवं गृहस्थों के लिए अलग–अलग रूपों में प्रतिपादित की गयी है। वस्तुत: जैनियों ने अहिंसा को कर्म के दर्शन में परिवर्तित कर दिया। कई ऐतिहासिक दृष्टान्त हैं कि जैन राजाओं एवं सेनापतियों ने अपने समवर्ती अन्य मतावलम्बियों की तरह ही युद्ध में बहादुरी से हिस्सा लिया। दूसरी ओर अहिंसा ने वैदिक यज्ञों की हिंसा को समाप्त करने में अहम् भूमिका निभाई तथा वैष्णव एवं शाकाहारी परम्परा को आगे बढाया। समकालीन जैन अध्ययन को इन्हीं सामाजिक वास्तविकताओं के साथ जुड़ना होगा।

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तभी प्राकृत भाषा एवं जैन अध्ययन भारतीय विद्वत् परम्परा एवं शैक्षणिक जगत में अपना सही स्थान बना पायेंगे ।

विगत दशक में प्राकृत एवं जैन विद्या के अध्ययन एवं अनुसंधान से गहरायी से जुड़े हुए कतिपय विद्वान एवं सन्त दिवंगत हुए हैं । उनकी सारस्वत कमी को लम्बे समय तक पूरा नहीं किया जा सकेगा । ऐसे विद्वानों में डॉ०वी०वेंकाटाचलम, डॉ०पुरुषोत्तम एल०भार्गव, डॉ०श्रीधर वासुदेव सोहनी, डॉ०के०पी०ए०मेनन, डॉ०के०आर०चन्द्रा, आदि प्रमुख हैं । इन सभी सरस्वती–पुत्रों को सादर नमन करते हुए मैं आपको धन्यवाद देता हूँ कि आपने धैर्यपूर्वक मेरी बातों को सुना । यदि मेरे द्वारा उठाये गये विभिन्न मुद्दों में से एक ने भी आपका ध्यान आकर्षित कर पाया तो मैं निश्चय ही आपके प्रति अनुग्रहित रहूँगा ।

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HISTORY SECTION

PRESIDENTIAL ADDRESS

By

प्रो. प्र. रा. अहिरराव (पुणे)

भारतवर्ष प्राचीन देश है । उसकी संस्कृति विश्व की प्राचीनतम संस्कृतियों मे से एक है । ऐसा यही नही तो यह संस्कृति सबसे प्राचीनतम है, इसमे कोई संदेह नही । इस संस्कृति का जितना अध्ययन होना चाहिये उतना हुआ नही, इस संस्कृति का निरन्तर इतिहास आज मिलता नही । इसके लिये विश्व के कई विद्वानोंने प्रयास किया है । इन प्रयास करनेवालो की, दो धारायें नजर आती है । एक धारावाले अन्वेषको कों ऐसा विचार है कि, इस सभ्यता और उसकी संस्कृति में कोई अच्छाई नजर नही आती है । यह केवल जंगली संस्कृति है । इस धारा के मानने वालो में एक भारतको नीचा दिखाकर हम कैसे श्रेष्ठ है यह दिखाने की चेष्टा करते और दुसरे जो है वह समजते है की, हमे सभी ज्ञान है । इस संस्कृति के हम सच्चे अध्यापक है । वे विद्वान पाश्चात्य विद्वानोंके वाक्योंको प्रमाण मानकर चलते है, दूसरी धारा के विद्वान इस संस्कृतिका गुनगान या वर्णनमें यह अंधस्तूति करते है कि इससे श्रेष्ठ कोई संस्कृति नही है, यह साबित करने अपनी बयान बाजी करते है । यह प्राचीन भारतीय संस्कृति एक तो बहुत प्राचीन है और इसके इतने विविध रूप है । उसके इतिहासका पूरा वर्णन करना कठिन है ।

किसी प्राचीन संस्कृतिक ज्ञान प्राप्त करना, पूर्वजों की महिमाके के यथार्थ चित्र का दर्शन मानवीय चेतना को उद्दिप्त करता है । भारतीय प्राचीन संस्कृति का रूप जैसा कि पहले कहा, इतना व्यापक है कि उसके सभी अंगोका विस्तृत तथा सर्वांगीण अध्ययन अति कठिन है । उसे पूरा करने के लिये दीर्घ समयावधि चाहिये। उस प्राचीन भारतीय संस्कृतिक इतिहास पर कोइ एक प्रबंध लिखना तो केवल अपर्याप्त होगा । और उसेभी न्याय देने की चेष्टा करना एक भारी जिकर है । उसका मुझे पूरा ध्यान है । तो भी मै यह साहस करने की विनम्र चेष्टा कर रहा हूँ । ''भारत वर्ष की प्राचीन संस्कृति'' इस वाक्य से सामान्यत: एक धर्मप्रधान आध्यात्मिक संस्कृति की प्रतीति होती है । प्राय: यह समझा जाता है कि प्राचीन काल में भारतवर्ष मे जीवन के प्रत्येक अंग मे धर्म और अध्यात्म को वर्चस्व प्राप्त था। संस्कृति शब्दमें मानव, समाज की जिन धारनाओंको ग्रहण किया जाता है, प्राचीन भारत में उन सभी का विकास समन्वित रुप में हुआ था ।

विविध प्रकार के साहित्य का लेखन, धर्म एवं दर्शन विषयों पर गहन विचार, पारिवारिक और सामाजिक संघटन, प्रशासन और कला विज्ञान, आजीविका के अनेक साधन, मानव-जीवन

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की स्वाभाविक आकांक्षाओं और उपभोगों को पूरा करने वाले साधन इन सबका प्राचीन आर्यो ने समुचित विकास किया था । धर्म और मोक्ष को परम ध्येय मानते हुये भी उन्होने भौतिक समृद्धि और उपभोगोंकी उपेक्षा नही की । धर्म और मोक्ष के साथ ही अर्थ और काम को उन्होने समुचित महत्व दिया । उस प्राचीन आर्यो की सांस्कृतिक साधना का संक्षिप्त और सामान्य परिचय करने का मैने प्रयास किया है । यह कार्य कठिन है, यह सबको ज्ञात है ।

प्राचीन ऐतिहासिक दृष्टिकोन में काल और तिथि को महत्व दिया गया और सनावली मे इतिहास को भुला दिया । इतिहास यानि तत्कालीन राजाओं, शासकों का जीवन चरित्र । उसके अतिरिक्त इतिहास मानाही नही जाता था । उस काल की धर्म संस्कृति, जनजीवन को महत्त्व नही था । पिछले दो दशकों से इतिहासकारोंका दृष्टिकोन बदला है, इतिहास के अध्ययन के साथ प्राचीन संस्कृति और सभ्यताओ के अध्ययन की ओर उनका ध्यान आकृष्ट हुआ है । विभिन्न साधनों द्वारा बीते हुये युग की सभ्यताओंका परिचय प्राप्त करने के प्रयास मे खोजी इतिहास का एक नया दृष्टिकोण अपनाया, उसका फल यह हुआ कि, संस्कृति इतिहास की निव डाली गयी। प्राचीन साहित्य, शिला लेख, ताम्रपट, खुजराहोंके मन्दिर अवशेष, खुदाईमें प्राप्त अवशेष, आदि अनेक वस्तु द्वारा प्राचीन संस्कृति का बोध अनेक कोणी स्पष्ट दृष्टिकोण और अलग अलग दृष्टीसे संस्कृतिका बोध कराया गया । अलग अलग दृष्टिसें भिन्न विषयों के आधार पर उसका अध्ययन किया गया । ऐसे कहते है की, पाश्चात्य विद्वानोने उसकी नींव डाली तथापी भारतीय मनीषीओंने इस दिशामें प्रशंसनीय प्रयास किया और उनकों इसमें सफलता मिली क्योंकि उन्हे भारतीय परंपरा, के माहोल का पूरा ज्ञान था । उसका प्रयोग व भारतीय तरिकेसे संस्कृतीका विशेष अध्यायन करके उसे सम्पूर्ण न्याय देने की कोशिश की और उसमे सफल हुये यह पाश्चात्य विद्वानोंको हमारी मर्यादा का अहसास हुआ । उसमे कोई संदेह नही ।

विश्वकी प्राचीनतम भारतीय संस्कृतिका इतिहास जानने से पहले भारतीय प्राचीन संस्कृति क्या है, यह जानना जरूरी है । पाश्चात्य विद्वानोंने उस भारतीय संस्कृतिकों जिस दृष्टीसे देखा, उन्ही विद्वानों के रंग मे रंगे हुये भारतीय विद्वानों ने जब एक स्वतंत्र दृष्टिसे उस भारतीय संस्कृतिका अध्ययन शुरू किया तब उन्हे पता चला कि भारतीय संस्कृति की प्राचीनता, श्रेष्ठता ओर प्रतिपादन करना पड़ा । इन विदेशी विद्वानों द्वारा किए गए भारतीय संस्कृति के अध्यायनसे उच्यताका असंदिग्ध प्रभावित हो कर इस देश के विद्वानों को भी ये प्रेरणा प्राप्त हुई कि, वे अपने देश के आचार-विचारोंका तथा परंपराका सम्यक रूपसे अध्ययन करे । इसी कारण पिछले २५-३० सालोंसे इतिहास मे विशेष प्रेरणादायी संशोधन नजर आ रहा है । उसमे एक बात यह है कि कुछ विद्वानोंने इसका गलत इस्तेमाल भी किया है । और एक छोर को हात लगाया है ।

प्राचीन भारतीय संस्कृति का अध्ययन करने मे पूर्व यह जानना आवश्यक है कि उसका महत्व क्या है । इस भारतीय संस्कृति के विशिष्ट आधारभूत तत्त्व क्या है, जो इसके

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स्वरूप और विशेषताओ को प्रतिपादित करे, प्राचीन काल और मनीषार्यो ने मानव के व्यक्तित्व और सामाजिक जीवन के विकास तथा संचालक के लिये मानव-जीवन के अनेक अंगो का, उसके शरीर, मन आत्मा का विकास किया है। मानव जीवन का एकांगी अथवा एकपक्षीय विकास ही उनको इष्ट नहीं था। उन्होंने एक और जहाँ भौतिक उन्नति को प्रोत्साहन दिया, शरीर को पुष्ट करने तथा सांसारिक सुखभोग के साधन प्राप्त करने का निर्देश दिया, वहीदूसरी और आध्यात्मिक उन्नति करने तथा धर्म और मोक्ष का भी अनिवार्य बताया। भारतीय ऋषियों द्वारा विकसित आश्रम व्यवस्था इसका स्पष्ट प्रमाण है।

भारतीय संस्कृति की यह विशेषता अन्य प्राचीन संस्कृतियों में नही है। भारतीय संस्कृतीमें मानव जीवन के सभी अंगो के विकास को प्रोत्साहित किया है, उसकी यही विशेषता रही कि यहाँ व्यक्तिगत उन्नति, विकास और सुख को ही महत्व नही दिया गया बल्कि उनके साथ सामूहिक उन्नती पर भी बल दिया गया। वेदोंमे प्रार्थनाऐं की गई है। उनके तरफ देखे तो आपने को ऐसा प्रतीत होता कि उन्होंने सामूहिक उन्नति पर ज़ोर दिया वस्तुतः सामाजिक समानता, सद्भावना और विश्वास भारतीय संस्कृति की विशेषतायें है। यह संस्कृति विश्व की प्राचीनतम संस्कृति है, इसमे कोई संदेह नहीं। उसिका अब विश्व जीवित है तथा इसकी महनीयता अभी प्रचलित है। अन्य संस्कृतियाँ केवळ इतिहास काही विषय रह गई है।

अब हम देखेंगे कि, ऐसी भारतीय संस्कृति का क्या रूप है। आधुनिक विचारधारा दो शतकोंसे शुरू हुअी। उसे भी पाश्चात्य देशों के विद्वानों ने अध्ययन के लिये प्रोत्साहीत किया। इन्होने उस संस्कृतिका अध्ययन करते समय अपना अपना दृष्टि कोन और इस सिलसिले में जो संदर्भ मिले उसके आधार पर मुताबिक इस संस्कृति के अच्छाई और बुराईको विश्व के समक्ष प्रस्तूत किया। इनसे प्रसारित हुये और अनुगनय करनेवाले भारतीय विद्वान उनके आगे अपना स्पष्ट और अलग मत प्रस्तुत करने से खिचकते रहे। स्वतंत्रता से पूर्व और स्वतंत्रता के बाद एक पिढी इस तरह से ही भारतीय संस्कृतिका वर्णन करती थी। उसमे अब बदलाव आया है और यहाँ की परंपरा, भौगोलिक संदर्भको लेके भारतीय संस्कृतिका अध्ययन हो रहा है। उसे गति मिल रही है। भारतीय मनीषियों ने भी पुराने पाश्चात्य विद्वानों के ही नजर में दोन्हो भावना प्रतित कि है। इसमे एक बात है कि भारतीय संस्कृतिका दीप्तिमय रूप दिखाने की भारतीय भावना और सभ्यताके परिमित मनिषि भारतीय विद्वानोका योगदान अच्छा रहा है। भारतीय विद्वानों का कर्तव्य है कि प्राचीन भारतीय संस्कृतिका सर्वांगीण विशद अध्ययन करें।

भारतका सांस्कृतिक इतिहास का अध्ययन करना हो तो उसका विषयों के अनुसार विभाग आवश्यक है। इस संस्कृति का कैसा अभ्युदय हुआ और उसका विकास कैसा हुआ, उसकी आज क्या स्थिती है। इसके लिये भारतीय और पाश्चात्य मनीषी विद्वानों मे मतभेद है। इस मातभेद को देखते हुये इस संस्कृतिका जाणीवपूर्वक और पूर्वग्रह रहित अध्ययन होना

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जरूरी है । ऐसा अध्ययन बहुत कम हो रहा है । जो हो रहा है वह एकांगी हो रहा है ।

आधुनिक इतिहासकारों के अनुसार इस देश मे आर्य-संस्कृतिक अभ्युदय और वेदों की रचना के पूर्व ही एक विशिष्ट सभ्यता विकसित हो चुकी थी, इस सभ्यता को सिंधु-सरस्वती घाटी की सभ्यता-यह नया नाम दिया है । उन विद्वानोंके अनुसार यहा द्रविड सभ्यता थी । यानि यह सभ्यता भारतनेही बसाई थी । उस पर बाहरसे आक्रमण हुआ । यह प्रवाद अब विश्वसनीय नही रहा, ऐसा लगता है । इसी कालमें रामायण-महाभारत के साथ ऋषियों का निर्माण हुआ, इस युग के अन्य इस भूमिपर बौद्ध-जैन धर्मो का उदय हुआ । उस काल की अवधी ई.स.पूर्व ६००० से इ.स.६०० तक माना जाता है । इसे भारतीय संस्कृतिका पहला काल मानना चाहिये । दूसरा काल का आरंभ पहली और दुसरे शताब्दी से होता है । इस कालखंड मे सांस्कृतिक दृष्टि से बड़ा परिवर्तन नजर आता है। वैदिक कर्मकांड का अवहान हो रहा था । यज्ञोंका प्रचार बहुत हुआ था, इसी की प्रतिक्रिया के परिणामस्वरूप बौद्ध और जैन धर्म का विकास हुआ । इसी के साथ संस्कृति और तत्वज्ञानका संघर्ष जारी हुआ । उसके परिणामस्वरूप ब्राह्मणग्रंथो उपनिषिदों वेदांग और बौद्ध, जैन धर्मग्रंथोका उदय इसी काल में हुआ। धार्मिक ग्रंथोके साथ-साथ भास, शूद्रक पाणिनी कौटिल्य आदि ऋषियों अपने अपने क्षेत्र के अध्ययन स्वरूप ग्रंथो की रचना की । इन ग्रंथोके अध्ययनसे आरथिक कालकी भारतीय संस्कृतिके इतिहास-अध्ययन को जानने का अवसर मिलती है । भारतीय संस्कृति, इतिहास और जीवन का सुर्णयुग जिसे कहते है, वह काल इस सांस्कृतिक इतिहास का तीसरा यश कहलाता है । काल गणनासे यह काल ७-८ वी शताब्दी तक लिया जा सकता है । उसके बाद प्राचीन भारतकी संस्कृति इतिहास मध्ययुगमें आ पहुँचता है । ऐसी सर्वसाधारण धारणी है । इस इतिहास के कालखंड की धारणा के बारेंमे अधिकतम गहराई न जाते हुये इस कालखंड के प्रामाणिक मानते हुये इतिहास का अध्ययन करना उचित है । मतभेद होनेपर भी इतिहास पर अध्ययन पर कोई ज्यादा प्रभाव पडने की उम्मीद नही है ।

गुप्त कालमे कौशिल्य, अश्वघोष, सुश्रुत, नागार्जुन, वराहमिहिर इन विद्वानोंका आपने वैयक्तिक और विश्वविद्यालय आश्रम द्वारा आपना प्रभाव दर्शाया ।

आज हमारी भारतीय संस्कृति इतिहास के पन्नें का अध्ययन करना, इस समय संस्कृति किसे समजते है यह देखा समयोचित होगा। संस्कृति शब्द का इस्तमाल किया जाता है और रूढ भी है । आम तौर से ऐसा कहा जाता है कि, सामान्यता समाज में रहनेवाले शिष्ट मनुष्यों के सभी प्रकार के साहित्यिक, सामाजिक, आर्थिक, राजनैतिक, नैतिक, आध्यात्मिक तथा कलात्मक विचारों और कार्य काल को संस्कृति के अंतर्गत परिगणिते किया जाता है । मानव एक सामाजिक प्राणी है । स्वभाव से ही वह व्यक्तिगत और सामाजिक उन्नति के लिये प्रयास करता है । अपने विचारों और चेष्टाओं से वह स्वंय को, अपने परिवार को, अपने समाज को,

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अपनी जाति को, अपने देश को और सारे विश्व को ही कल्याण के मार्ग की ओर जाने का प्रयास करता है । इतिहास के आरंभ से ही मानव इस कर्तव्य का पालन करता रहा है । मानव के विचार, चेष्टायें और उसके द्वारा प्रतिष्ठापित परम्पराये विशिष्ट संस्कृति को जन्म देती है और उसका विकास करती है ।

संस्कृति के मूलभूत तत्त्व भी स्थान और समय की प्रचलित भावनाओं से अनुप्रणित होते है । परंतु समय और स्थान की विभिन्नता के कारण उनमें भेद पैदा हो जाते है । इस कारण संस्कृतिके विचार-धाराओं को गुमराह भी किया जाता है और दो संस्कृतियों में अंतर बढ़ते जाते है । कई जगह संघर्ष पैदा हो जाते है ।

संस्कृति शब्दके साथ हमेशा सभ्यता शब्द का प्रयोग किया जाता है । लोक सामान्यत: सभ्यता और संस्कृति, इन दोनो का प्रयोग समान अर्थ मे लेते है । यह समुचित नही है । वर्तमान समय में सभ्यता शब्द का प्रयोग इससे कहीं अधिक व्यापक अर्थ में प्रचलित है । उस व्यक्ति या समाज को सभ्य कहा जाता है, जो अपने जीवन और व्यवहार में, शिष्ट नियमों और परंम्पराओं का पालन करता हो तथा आवश्यकताओ की पूर्ती के लिये विकसित साधनों का प्रयोग करता हो । हो तो इस दृष्टिकोण से शब्दों का अर्थ देखना चाहिए ।

भारतीय संस्कृतिका इतिहास को समझना हो या उसका अध्ययन करना हो, तो भारत भूमिपर जो कला निर्माण हुअी उससे शुरू करना चाहिये क्योकि इस भूमिपर प्राचीन कालसे कला हर समय हर युग विश्व से आगे रही है । भारतीय कला का विकास भारतीय धर्म और धर्म के प्रार्थना स्थलों के निर्माण से ही हुआ । उसके द्वारा यहाँ की कला विकसित हुअी नजर आती है । प्राचीन कालमें नागरिक जीवन का महत्वपूर्ण अंग कलायें थी। समाजमे कलाकारों और उनकी कला को आदर प्राप्त था ।

विश्व की, सबसे प्राचीन कला का नमुना इस भारत भूमीपर पाया गया है । उसका काल २३ हजार वर्षो तक पुराना है । महाराष्ट्र की भूमीपर मिला हुआ शहामृग का अंडा उसका प्रमाण है ।

मानव अपने अन्त:करण की अनुभूतियों से कला का सम्बध रखता है । मानव अपने की भावनाओं को कला के रुप मे अभिव्यक्त करता है । दूसरे शब्दो में कहा जाये तो मानव अपने मन, शरीर और इंन्द्रियों के द्वारा मानवोपयोगी तथा आनंद दायक जिस वस्तु का निर्माण करता है वही कला है ।

ऊपर दिये हुये उदाहरणसे यह स्पष्ट है कि कलाओ का विकास प्रागैतिहासिक युग में ही हो गया था । मानवने अपनी रहने की जगह यानि उस समय मानव गुफांओमे रहता था वहा उन्होने अपनी चित्रकारी शुरू कर गयी थी । सिंधु-सरस्वती सभ्यता के युग में विविध कलाओं संगीतकला, चित्रकला, मूर्तिकला, स्थापत्यकला, बुनना, आभूषण बनाना आदिका विकास

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हो चुका था । वैदिक साहित्यो में विविध कलाओं का उल्लेख मिलता है । इन कलाओंका चि क्रमबद्ध इतिहास मात्र बौद्धयुग से प्राप्त होता है । बौद्ध साहित्य में स्थापत्य, चित्र, संगीत तथा अन्य कई कलाओं का स्पष्ट रूपसे विशद वर्णन है । प्राचीन इतिहास कालमें मौर्य, गुप्त सातवाहन आदि भारतीय राजओने कला को उचित संरक्षण और प्रोत्साहन दिया था । उन्होंने भारतीय कलाओं को विदेशी कलाओं से जोड कर कलाओं से जोड कर कलाओं के नूतन उपयोग आविष्कृत किये इससे गंधार शैली और मथुरा शैली का आविर्भाव हुआ।

भारतीय प्रज्ञाकारोंने कला संबधो का बहुत गहरा अध्ययन किया है । ६४ कला का जिक्र उन्होने कामसूत्र, शुक्रनीति, ललितविस्तर ऐसे कितने प्राचीन ग्रंन्थो मे विवेचन करके ६४ कलाओं को ही मान्यता प्राप्त हुई । प्राचीन कालामें ही कलाओं के अनेक वर्ग किये गये थे । उसके दो मुख्यभेद है एक शिल्प और दूसरा कला, यहाँ शिल्प का अभिप्राय जनोपयोगी कलाओं से है तथा कला का अभिप्राय ललित कलाओंसे है । निष्पादन कलाओं के अन्तर्गत दो कलायें है नाट्य और संगीत । संगीत कला के भी तीन अंग है नृत्य, गीत और वाद्य । इन कलाओंके विकास और विवरण के लिये प्राचीन काल में कई ग्रंथोका निर्माण हुआ है ।

दृश्य कलाओं का अध्ययन करते समय यह ध्यान में आता है कि उसके भी तीन प्रकार है। उनमें चित्रकला, मूर्तिकला व स्थापत्यकला है । प्राचीन समय मे चित्रकला बहुत विकसित थी । चित्रों का बनाना और देखना मन बहलाने का अच्छा साधन था । कुलीन घरमें चित्रकला को बहुत महत्व दिया गया है । शैलचित्र के बादमें वैदिक साहित्य और उसके बाद के साहित्यमे चित्रकला के प्रमाण प्राप्त होते है । प्राचीन साहित्य तथा पुरातत्व के अवशेषों से चित्रकला की विकसित अवस्था का परिचय प्राप्त होता है ।

भारतीय मूर्तिकला का इतिहास बहुत प्राचीन है जो चित्रकला से भी पहले का है । अति प्राचीन कालसे मानव की भावनाओं को मूर्तियों के रूप में उत्कीर्ण करके, धातुओं को ढालकर, ठप्पा लगाकर, मिट्टी का ठाक्कर और पकाकर तथा काष्ट को गढकर बनाई जाती थी । प्रागैतिहासिक युग की मूर्ति भी मिलती है । सिंधु–सरस्वती घाटी सभ्यता से मिट्टी तथा धातु की मूर्तिया भी मिलती है । भारतीय मूर्तिकला का विकास देवपूजन परंम्परा के आधारपर हुआ था । इसके अतिरिक्त सजावट के लिये शृंगार भावनाओं को अभिव्यक्त करने के लिए भी मूर्तियों का निर्माण किया जाता था । वेदोत्तर साहित्य में ब्राह्मण, सूत्र आदि ग्रंथोमे मूर्तियों बनाने का वर्णन है । मूर्तिकला के इतिहास मे गुप्त युग को स्वर्णयुग कहा जाता है । इसी कालमें बौद्ध सम्प्रदाय से सम्बधित असंख्य मूर्तिया बनी थी । गुप्त कालमें जैन सम्प्रदाय की मूर्तिया भी प्रचुर संख्या मे बनी थी ।

स्थापत्यकला यानि भवन निर्माण तथा उनसे संम्बधित रचनाओं के निर्माण की कला । भारतवर्ष मे स्थापत्य की परंम्परा बहूत प्राचीन है । प्रागैतिहासिक युग से लेकर गुप्त युग तक

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भवन निर्माण आदि कलाओं का निरन्तर विकास होता गया था । सिंधु-सरस्वती सभ्यता के नगरों का स्थापत्य प्रायः एक सा है । वैदिकयुग की स्थापत्य कला का परिचय वैदिक साहित्य मे मिलता है । त्वष्टा और ऋभ उस युग के प्रसिध्द स्थपति थे । स्थापत्य को मूर्त तथा कलात्मक रूप देने के लिये शास्त्रीत ग्रंथो की रचना हुई । कल्पसूत्र और शुल्भसूत्रों में स्थापत्य से सम्बन्धित प्रचुर सामग्री है । भारतीय स्थापत्य के दो भेद किये जा सकते है धार्मिक और लौकिक अग्निपुरण में वास्तुविद्या का वर्णन विस्तृत रूप से है । २५ प्राचीन ग्रंथो के नाम दिये गये है । धार्मिक स्थापत्य के अन्तर्गत मंदिर, प्रतिमा, स्तूप, चौत्य विहार, यज्ञशाली आदि है । लौकिक स्थापत्य का संम्बंध मानव के लिये उपयोगी ग्राम, नगर, दुर्ग गृह आदि के निर्माणासे है ।

अति प्राचीन काल का इतिहास देखना होतो मानव की उत्पत्ति के साथ ही उसकी सभ्यता और संस्कृति के विकास का इतिहास प्रारंभ हो जाता है । यह विवादग्रस्त विषय है कि मानव के विकास का क्रम किस प्रकार का रहा था । सृष्टी रचना की प्राकासक मे मानव का विकास होने पर जो कालखंड का विभाजन किया गया है उसे प्रस्तर युग अथवा पाषाणयुग कहा गया है । इन युगों के विस्तार के सुदीर्घ काल मे मानवने धीरे धीरे उन्नति की । प्राचीन प्रस्तरयुग हुआ ता । इसके अतिरिक्त सजावट के लिये श्रृंगार भावनाओं को अभिव्यक्त करने के लिए भी मूर्तियों का निर्माण किया जाता था । वेदोत्तर साहित्य मे ब्राह्मण सूत्र आदि ग्रंथो मे मूर्तियॉ बनाने का वर्णन है । मूर्तिकला के इतिहास मे गुप्त युग को स्वर्णयुग कहा जाता है । इसी कालमें बौद्ध सम्प्रदाय से सम्बश्चित असंख्य मूर्तियाँ बनी थी । गुप्त कालमें जैन सम्प्रदाय की मूर्तियो भी प्रचुर संख्या मे बनी थी । प्राचीन प्रस्तरयुग मे मानवने कला का भी विकास किया था । भीमबेट का उदाहरण सबके सामने है । प्राचीन काल के प्राप्त अवशेषों से उस युग के मानव के धर्म और परलोक सम्बधी मान्यताओं का भी कुछ बोध होता है । प्राचीन प्रस्तर युग के मानव ने धीरे धीरे सभ्यता का विकास किया, वह दूध और मास का उपयोग करने लगा । उसने खेती करना प्रारंम्भ कर दिया । धीरे धीरे मानव की सभ्यता और संस्कृति अधिक परिष्कृत होती गई । इस युग को नूतन प्रस्तर युग का लघु पाषाण युग कहा गया है । इस युग मे ग्रामो और नगरों का विकास होने लगा था । मानव कृत और पशुपालक हो गया था । उसने वस्त्र और आभूषणों का प्रयोग सीख लिया था । नूतन प्रस्तर युग का मानव मिट्टी के कलात्मक वर्तन बनाया था । उस नूतन प्रस्तर के बाद धातुयुग का प्रारंभ हुआ । मानव ने धातुओं की खोदतेकी और धातुओं का उपयोग अपने उपकरणों में प्रारंभ कर दिया । इतिहासविदों का कथन है कि, सबसे पहले ताम्र का आविष्कर हुआ । सिंधू-सरस्वती की घाटी के प्रदेश मे प्राचीन समय मे ताम्रयुगी सभ्यता का विकास हुआ था । इसके बाद इस प्रदेश में एक अति उन्नत सभ्यता का विकास हुआ । इसको सिंधु घाटी सभ्यता नाम दिया गया । उसकी अदा कई विव्दान सिंधू-सरस्वती घाटी सभ्यता भी कहलाने । उस सभ्यता में नगर रचना, भवन निर्माण, कला लिपि, धर्म, व्यवसाय मुद्रा । तोल और माप

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धातुओं का उपयोग, वेशभूषा, भोजन, मनोरंजन और शासन व्यवस्थाके प्रमाण मिलते है और उससे यह प्रतीत होता है कि, यह सभ्यता उन्नत जगह पर विराजमान थी ।

भारतवर्ष मे मुख्य रूप से आर्य जति का निवास है। आर्य-जाति इस भारत देश में प्रारंभ से ही रही थी । उसको आधार मिला है और मनीषी भारतीय अभ्यासक भी उसे मान्यता दे रहा है । आर्य बाहर से नही आये तो फिर यह आर्य कौन थे । उस चर्चामे जानेकी जरूरत नही है । मतभेद को बाजू रखकर यह कह सकते है । कतिपय भारतीय विद्वानो का मत है कि आर्य आरंभ से ही भारतवर्ष के निवासी थे । आर्य के संबधमे आधिक विवरण दिया जा सकता है मगर यह स्थान नही है । इस भारत वर्ष की, प्राचीन संस्कृति और सभ्यता और उसके पिटकोण स की बात ही इस प्राचीन भारतकी साहित्य की परंम्परा क्या रही यह देखते उचित हो गया ।

साहित्य परंपरा-

प्राचीन समय मे भारतीय मनीषियोने जिस ज्ञान-विज्ञान की धारा को प्रवाहित किया था । वह लिपिबद्ध साहित्य के रूप में आज भी उपलब्ध है । वह साहित्य गुणवत्ता और परिणाम, सभी दृष्टियों से विश्व की सभी सभ्यताओं के साहित्य की अति-शयित करता है । इस साहित्य को हम दो भार्गोमे विभक्त कर सकते है । ज्ञानात्मक और वैज्ञानिक ।

पहला विभाग ज्ञानात्मक साहित्यका है । उसे चार विभागोंमें विभक्त किया है । वैदिक साहित्य २ लौकिक संस्कृत साहित्य ३ पाली साहित्य और ५ प्राकृत साहित्य । इनके वैदिक साहित्य की व्यापकता बहुत है । उसका आरंभ ऋवेद से होता है । उस के साथ तीन वेद और है । इन चारो वेदों को भारतीय जन परम प्रामणीक मानते है । भारतीय जनों मे यह विश्वास है कि, वेदो की रचना स्वयं भगवान ने की थी । वैदिक साहित्य का परिमाण बहुत साहित्योमें ब्राह्मण, उपवेद, आरण्यक, उपनिषद, वेदांग आदि का समावेश किया जा सकता है । वैदिक साहित्य की भाषा संस्कृतेसे कुछ भिन्न है । उसके दो पाठ है एक साहित्यपाठ और दूसरा घनपाठ । वैदिकग्रंथोका शुध्द रूपमें रखने के लिये कुछ अन्य पाठ भी प्रतिष्ठित हुये है कम पाठ, जरा पाठ और घनपाठ / वैदियक सहिता चार है वेद ऋवेद, यजुर्वेद, सामवेद और अथर्ववेद चार वेदोंके चार उपवेद हैं । ब्राम्हण साहित्य की रचना वैदिक संहिताओं की निरन्तरता में हुई थी । वेदोंके शाखाओंसे के आरण्यक लिखे गये है । यह सभी उपलब्ध नही है । उपनिषदों की रचना ने एका नए युग का सूत्रपात किया था ।

संस्कृत भाषाका साहित्य वैदिक वाङःमय छोडकर भी है । उत्तर वैदिक कालमे वैद्दिक भाषामें अधीक परिवर्तन, दृष्टी दुष्टिगोचर होता है । यह भाषा लौकिक संस्कृति के अधिक समीप है । प्राचीन साहित्य में वैदिक भाषा और लोकभाषा का उल्लेख मिलता है । उस समय लोकभाषा संस्कृत रही होगी । पाणिनी से पूर्व संस्कृत शिष्टजनो द्वारा प्रयोग में लायी जानेवाली लोकभाषा रही थी । उसके नियम वैदिक भाषासे कुछ भिन्न है । प्राचीन काल का

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संस्कृत साहित्य बहुत विशाल है। इस प्रकरण में उसका विस्तृत वर्णन करना तो सम्भव नहीं है।

रामायण को लौकिक संस्कृत का आदिकाव्य तथा इसके रचयिता को आदिकवि कहा जाता है। प्राचीन महान काव्यग्रंथो में महाभारत का बहुत महत्व है। प्राचीन संस्कृत सहित्य में पुराण साहित्य बहुत विशाल और गौरवमय है। वेदों के बाद पुराणोंकी मान्यता है। प्राचीन कालमें भारत के इतिहास के लेखन का विकास नही हुआ था। ऐसी समालोचकों की मान्यता थी। तथापि संस्कृतमें ऐतिहासिक काव्य लिखे अवश्य गये थे। उसे के साथ साथ गीत काव्योंका भी लिखा गये है। संस्कृत का नाटक साहित्य बहुत प्राचीन है। वैदिक युग से ही साहित्य में अभिनय के संकेत प्रारंभ हो गये थे। वैदिक कर्मकांडोमें अभिनय का तत्व भी विद्यमान है। संस्कृत में कथा साहित्य स्वतंत्र नही था। अनेक ग्रंथो में असंख्य कथाएँ है। परंतु कथा साहित्य के रूप में इनका लेखन ई.सी पू वृद्दत्कथा दूसरी शताब्दी में आरंम्भ हुआ, जब की गुणाढय ने पैशाची संस्कृत संस्कृव में की रचना की। कथा साहित्य के भी दो भागोंमें विभक्त किया जा सकता है भौतिक कथाएं और लोक कथाएं।

चम्प साहित्य मे गद्य और पद्य का समारूप से प्रयोग किया जाता है। प्राचीन चम्पू काव्य १० वी शताब्दी में उपलब्ध हुआ है।

पाली भाषा –

गौतम–बुद्ध के समय में उत्तर भारत में विशेष रूप से मगध और उसके मीपवर्ती प्रदेशों में पाली भाषा बोलंभाषा की भाषा के रूप मे व्यवहत होने लगी थी। बादमें पाली भाषा एक प्रकारसे बौद्ध संघ की भाषा हो गयी। पाली मे लिखित साहित्य बौद्ध साहित्य ही है। इसमें बौद्ध धर्म दर्शन आचार–विचार आदि के विवरण है। कथा साहित्य से भी इनको समृद्ध किया गया है। संपूर्ण पाली भाषा, त्रिपीटक, अहकहा जातक और काव्य–इतिहास काव्य में विभन्न है। उपरांत पाली भाषा के कोश छंद, तथा काव्य शास्त्र पर भी ग्रंथ की रचना हुई थी।

प्राकृत साहित्य–

भारतवर्ष में प्राकृत भाषाओका प्रयोग अति प्राचीन काल में ही प्रारंम्भ हो गया था। प्रतीत होता है कि पहलें ये प्राकृत बोलचाल की भाषा या बोली थी। साहित्य रचना इनमें बहुत बादमें आरंम्भ हुई। वैयाकरणों का मत है कि प्रकृति संस्कृत है तथा उसकी विकृति ही प्राकृत है। राजशेखरने बालरामायण की प्रस्तावना में प्राकृत की ही संस्कृत की जननी कहा है। सबसे पहले भारतमुनिने प्राकृत भाषा की गिनती की व सात थी। शौरसेनी, मागवी, अर्धमागधी, दक्षिणत्या, बाल्हीकी आवन्ती और प्राच्वा। वररूचिने 'प्राकृती–प्रकाश' मे प्राकृत के चार भेद कहे है। महाराष्ट्री शौरसेनी, मागधी और पैशाची। कई द्वारा विद्वानोंने प्राचीन कालमें

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प्राकृत में अनेक भेद दिखायें गये है ।

प्राकृत साहित्य रचना के रूप में प्राकृत का प्रयोग काफी प्राचीन है । संस्कृत नाटकों में जनसाधारण के संवादोमे तो इनका प्रयोग होता था । प्राकृत का धार्मिक साहित्य सामान्यत: जैन साहित्य है जिस प्रकार बौद्धने अपने साहित्य की रचना के लिये पाली का आश्रय लिया । प्राचीन काल का साहित्य बहुत विशाल है । इस प्रकार में उसका वर्जन करना तो संभव नही है । प्राकृत में रचित साहित्य दो वर्गो में बांटा जा सकता है । धर्मिक साहित्य और कथा-काव्य साहित्य । इनके साहित्य के बारह अंग है । यह जैनियों में वेदो की सौ प्रतिष्ठा रखता है । उसके बाद उपांग साहित्य है । यह साहित्य अंगोपर ही आश्रित नहीं है अपितु स्वतंत्र है और उसकी मान्यता भी अंगो के समान है । इसके ग्रंथ भी १२ है । जैन साहित्यमे दस प्रकीर्णक (रस पंइण्णग की रचना) श्रमणोंने महावीर स्वामी के उपदेश के अनुसरण में की है । ये ग्रंथ दस है । दिगम्बर संप्रदायकी अंतर्गत उन्होंने अपने संप्रदाय के प्राचीन शास्त्र का लिखान किया है । दिगम्बर संप्रदाय प्राचीनता पोषक है । यह अपेक्षाकृत अधिक शुध्दतावादी और रूढ़िवादी है । इनकी मान्यता है कि प्राचीन मूल ग्रंथ नष्ट हो गये थे । इनको दुबारा परम्परा से प्राप्त मान्यताओं तथा स्मृति के आधार पर रचा गया । उनके कुछ १६ ग्रंथ है । इसमे जैन धर्म के मौलिक सिद्धन्तों का गंभीर विवेचन है, इसका आधार द्वादशाडा साहित्य है । श्वेतांम्बर सम्प्रदाय के भी अनेक ग्रंथो का निर्माण किया है । इस जैन साहित्य में प्राकृत भाषोकें अनेक ग्रंथ है । उसमे जैन धर्म के संपूर्ण सिद्धान्तों का उत्तम विवेचन है । धार्मिक, भौगोलिक और ऐतिहासिक विषयों की चर्चा की है । कई जगह जैन दर्शन का विवेचन किया है ।

प्राकृत भाषांमे अनेक धार्मिक ग्रंथो के विविध कथा एव काव्य साहित्य की भी प्राचीन कालसे रचना होती रही । उनमें जैन साहित्य नजर आता है । यह साहित्य भी बहुत विशाल है । ये कथाऐं भी जैन धर्म के पक्ष की अभिव्यजना करती है । यद्यापि सभी स्थानों मे रहता है । तथापि पहले कही गई कथाओं में काव्यत्व और मनोरंजन की, प्रधानता थी । इन कथाओं में मनोरंजन को नही अपितु उपदेश को प्रधान माना गया है । यहि उपदेश प्रधान कथा साहित्य प्राकृती में नर आता है । चौथी पाचवी शताब्दी में ऐसी ६०० कथाएं मिलती है । संस्कृत साहित्य के नाटकों में प्राकृत भाषा का अनिवार्य प्रवेश है । संस्कृत नाट्यशास्त्रका विधान है कि माध्यम और निम्न कोटि के पुरुष पात्रों तथा स्त्रियों को प्राकृत का प्रयोग करना चाहिए । इसका पालन सभी संस्कृत नाट्यकारों ने किया है । तथापि संपूर्ण प्राकृत भाषा मे नाट्यरचना बहुत कम है । ऐसी तरह प्राकृत भाषा में अनेक स्तोत्र भी लिखे गये थे । ये विविध देवताओं, देवियों बुद्ध और जैन तीर्थकरों की स्तुति में है । उनकी संख्या बहुत विशाल है । प्राकृत भाषा मे व्याकरण ग्रंथ भी लिखे गये थे । इनमे कई ग्रंथ प्राचीन है । प्राकृत छन्दों पर भी

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विद्वान लेखकोने ग्रंथ लिखे थे । यह रचनाएँ लिखान छठी-सातवी शताब्दी में लिखी गयी है । इनके ग्रंथ रचना के अंतिरिक्त कोश-ग्रंथ भी लिखे गये थे । इन विषयों के अतिरिक्त विविध विषयों पर भी प्राकृत भाषा मे ग्रंथो की रचना हुई । उनमे ज्योतिष एवं निमित्र शास्त्र, आयुर्वेदशास्त्र समावेश है । प्राचीन काल मे प्राकृत भाषा मे शिलालेख भी लिख गये थे ।

शास्त्रीय ग्रंथरचना की प्राक्रिया अति प्राचीन भारत वर्ष में होना प्राकृतिक है । आयुर्वेदशास्त्र की शुरुआत अति प्राचीन काल से ही आरंभ हो गयी थी । वैदिक संहिताओं और अन्य वैदिक शास्त्रीय तथा तकनीकी तत्व विस्तार के साथ दृष्टिगोचर होते है । उसमे भारतवर्ष हमेशा विशिष्ट विषय रहा और भारतवर्षाने अपनी एक स्वतंत्र प्रणाली विकसित की थी । सबसे पहले वेदकालीन आयुर्वेद लिखा गया । उसकी गणना चार उपवेतो में हुई है । वैदिक संहिताओंमें चिकित्सा के तत्व विद्यमान है । उतर वैदिक काल मे इनका और विकास हुआ था । उसके बाद आयुर्वेद विषयपर स्वतंत्र रुपसे ग्रंथो की रचना हुई । भारतीय परम्पराओं के अनुसार आयुर्वेद का प्रवर्तन सर्व प्रथम बह्माने किया था ।

आयुर्वेद विषयपर ग्रंथ रचना तीन विभागो मे हुई थी । संहिता ग्रंथ, व्याख्याएं और विशिष्ट विषय के ग्रंथ । सबसे प्रारंभ मे संहिता-ग्रंथ लिखे गये । इसमे आचार्यो ने आयुर्वेद की सर्वांगपूर्ण रचना की । चरकसंहिता, सुश्रुत संहिता, काश्चप संहिता आदि ग्रंथ इसी वर्ग के अन्तर्गत है । तदनन्तर विद्वान मनीषियोंने इन संहिता-ग्रंथो पर व्याख्याएं लिखी कई आचार्यो की विद्वतापूर्ण व्याख्याएं उपलब्ध है । तदनंतर विशिष्ट विषयों पर ग्रंथो की रचना हुई । चरकसंहिता की रचना के पीछे अनेक शताब्दियों का आयुर्वेद का अध्ययन है । आयुर्वेद का अध्ययन करके प्रत्येक शिष्य ने एक एक संहिता ग्रंथ की रचना की । सिद्धयोग के रचयिता वृन्द है । इन्होंने विभिन्न प्रकार की चिंकित्सा अपने अनुभव के आधार पर लिखी है । मध्ययुग में अनेक प्रसिद्ध टीकाकार हुए थे । १६ वीं शताब्दी की रचना में चिकित्साशास्त्र के सभी विषयों का अंतरभाव करके ग्रंथ लिखे गये । आयुर्वेद की औषधियों के गुण दोष का वर्षन करने के लिये निघण्टु-ग्रंथो की रचना हुई थी ।

रसायन शास्त्र -

रसायन शास्त्र में रस का अर्थ है 'पारद' । प्राचीन रसायनज्ञों ने पारद को बहुत अधिक महत्व दिया था । इस शास्त्र का इतिहास वैदिक युग से ही प्रारंभ हो जाता है । परन्तु रसायनशास्त्र का वास्तविक इतिहास नागार्जुन से प्रारंभ होता है । वे बौद्ध विद्वान थे । उन्होने रसायन विद्या सीखकर उनका उपयोग लोकहित के लिए किया तथा पारे के प्रयोग से ताम्र आदि धातुओं को स्वर्ण में परिणत करने की विद्या का अविष्कार किया । रसायन शास्त्र पर कई ग्रंथ रचना १३ वी शताब्दी तक होती रही ।

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ज्योतिष शास्त्र –

ज्योतिष वैदिक साहित्य का ही अंग है । वेदों में ज्योतिष विषय के अनेक तत्व है । वेदों मे ज्योतिष की गणना है । इस रुपमें 'वेदांग–ज्योतिष' नाम का ग्रंथ उपलब्ध है । इसका विवतरण वेदांग साहित्य में दिया जा चुका है । इन युग में ज्योतिष के सिद्धान्तो के संबंध मे ग्रंथ लिखे गये । भारतीय ज्योतिष के ग्रंथ लेखन का इतिहास आर्यभट्ट से प्रारंभ होता है । वेदांग–ज्योतिष के बाद इस समय एक कोई भी ज्योतिष ग्रंथ प्राप्त नही होता । भारतीय ज्योतिष के इतिहास से वराहमिहिर का नाम सूर्य के समान चमक रहा है । छठी सदीके भास्कराचार्य ने ज्योतिष विषय पर दो ग्रंथ लिखे है और भास्कराचार्य द्वितीय का नाम ज्योतिषशास्त्र के इतिहास में बहुत प्रसिद्ध है । उन्होंने चार ग्रंथ लिखे ज्योतिष के सिद्धांतों को क्रियात्मक रुप देनेके लिए बेधशालाओं का भी निर्माण हुआ थी ।

भारतीय ज्योतिष के साथ गणित का विशेष सम्बंध है । ज्योतिष में विविध गणनाएं गणित के द्वारा की जाती है । अत: ज्योतिष के ग्रंथो में गणित शास्त्र का भी समावेश हुआ था । स्वतंत्र रुप से भी गणित–विषयक ग्रंथ लिखे गये थे । इस शास्त्र का अंकगणित, बीजगणित और रेखा गणित इस विषय पर साहित्य रचना हुई । वैदिक युगमे अंकगणित का अच्छा विकास हो गया था । अंकगणित मे ब्रह्मगुप्तने २० विषय और आठ व्यवहार बताये ।

'आर्यभट्टीय–गाणित' से इस विषय पर लिखना शुरू हुआ । गणित शास्त्र के इतिहास में भास्कराचार्य का नाम बहुत प्रसिद्ध है । बीजगणित के निर्माणकर्ता के विषय में मतभेद है । परन्त यह बात अब निर्विवाद सिद्ध हो गई है कि भारतीय बीजगणित का विकास स्वतंत्र रूप से हजारो वर्षपूर्व वैदिक संहिताओ में दृष्टिगोचर होता है । आर्यभट्ट ने सर्वप्रथम इसको ग्रंथ के रुप मे निबद्ध किया ।

रेखागणित का अविष्कार भारतवर्ष मे बहुत पहले वैदिक युग में हो गया था । यज्ञोंके लिये वेदिका, कुण्ड आदि के मापो के लिए रेखागणित का उपयोग अनिवार्य था । जो इस युग के शुल्क –सूत्रों में सुरक्षित है । ज्योतिष की मुख्य तीन धाराएँ है – सिद्धान्त संहिता और होरा । इनको ज्योतिष के स्कन्ध कहा जाता है ।

साहित्यशास्त्र को अलंकारशास्त्र काव्यशास्त्र , सौंदर्यशास्त्र और क्रियाकल्प नाम भी दिये गये है । वेदो तथा उत्तर वर्ती साहित्य में काव्य के तत्व होने पर भी काव्य शास्त्रीय सिद्धांतो की रचना काफी बाद में आरंभ हुई होगी । भारत और उसके बादमे समय के काव्यशास्त्र विषयक अनेक रचनाँ हुई ।

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साहित्य शास्त्र –

छन्दशास्त्र का विकास आति प्राचीन कालमें ही हो गया था । प्राचीन ग्रंथ ऋग्वेद की रचना छन्दो में ही हुई है । छन्द दो प्रकार के है । वैदिक छन्द और लौकिक छन्द । वैदिक साहित्य मे वैदिक छन्दों का प्रयोग हुआ है । लौकिक छन्दो का प्रयोग सबसे पहले वाल्मीकि ने रामायण में किया ।

कोश की रचना का कार्य संस्कृत मे अति प्राचीन समय में प्रारम्भ हो गया था । सबसे पहले निघण्टु लिखे गये । उनमे शब्दोंका संग्रह किया गया । वर्तमन में उपलब्ध निघण्टु एक ही है जिस पर यास्क ने निरुक्त की रचना की । लौकिक संस्कृत का विकास होने पर कोशों की रचना होना भी स्वाभाविक था । संस्कृत कोशो मे अमरकाश बहुत प्रसिद्ध है ।

व्याकरणशास्त्र, संगीतशास्त्र और धर्मशास्त्र इनके विभाग में भी अनेको रचनाएँ पाते है । इनके कई उपायों पर भी स्वतन्त्र ग्रन्थों की निर्मिती हुई है ।

इस प्रकार भारतीय कला और साहित्य का इतिहास दृष्टिगोचर होता है । इस पर अधिक अध्ययन होना अभी भी बाकी है । यह कार्य करना एक अनिवार्य कार्य है जिसे को हम सभी को करना ही चाहीए ।

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DR. VIJAY PANDYA

Archaeology : Some General Observations : A Non-Specialist's View

Most revered and versatile personality of the academic world, General President of the Conference, Prof. (Dr.) Vidya Nivas Mishra, Erudite and soft-spoken Vice President Dr. K.K. Chaturvedi, Various learned Sectional Presidents, A Distinguished Scholar General Secretary Ever Engergetic Prof. Mrs.Saroja Bhate, Ever Ebullient Local Secretary Prof. H.K. Satpathy, the learned speakers in my Archaeology Section and this distinguished gathering.

It is a singular honour that, the last All-India Oriental Conference held at Chennai, elected me as a President of the Archaeology Section. I am very much grateful to my colleagues, peers and elders, who have deemed it fit to bestow this unique honour upon this small man by electing him as the President of the Archaelogy Section.

The honour makes me humble, at this glorious moment in my life. None can be more acutely aware than me of my limitations regarding my qualifications to be the President of the Archaeology Section. I have no pretensions about being steeped in, or well-versed or even conversant on Archaeology. I understand that, this unique institution All-India Oriental Conference, which brings a considerable part of the representatives of humanity together every two years, has chosen me in recognition of my unswerving devotion to the cause of learning in the field of Indology for bestowing this honour upon me.

Many of my friends, colleagues and peers and Sires are aware that I am a student of Sanksrit Language and Literature and have devoted my whole life to the study of Indology. And to admit candidly, I have never weilded an axe or a shovel to dig or to be more technical, to exacavate. I may also say that in the field of archaelogy I have got no axe to grind.

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It is not merely an expression of modesty on my part but a fact that I have ventured out into this field of archaelogy never charted before by me. I am also no patch on my illustrious predecessors. Nevertheless, I think, that there is always a scope to look at a *śāstra* or any science or a *logy* from a generalist or a non-specialist point of view. In fact, that would be sometime, beneficial as it would provide an altogether different perspective on the science or the *śāstra* . That is why I have elected to speak about archaeology from a non-specialist's point of view.

It is almost truism to say that archaeology is one of those sciences which help us unravel our past which is incumbent upon us in order to understand our present. It is also true, to a large extent, that, it literally unearths our past by digging into the earth. That is the very perception formed by the general public about archaeology and not very wrong also, I would say.

Archaeology has tended to be a synonym with the digging or excavation.

I, as a member of the general public recall that my first contact with archaeology was through a joke in which a woman is advised to marry either a Sanskrit scholar - an Indologist or an archaeologist who gets more interested in the things as they get older.

Popular image of an archaeologist nurtured by movies is a bearded, bespectacled, sedate gentleman digging into the earth, as one satirical magazine described an archaeologist as a man with a beard in a hole. While digging, the excavator comes into contact with some weird object which starts creating nightmares in life of the people coming into contact with it.

The work archaeology comes from the Greek *arkhailogia* - 'discourse about ancient things,' but today it has expanded meaning of the study of the human past, through, of course, the material objects which have survived through the ravages of time. Archaeology basically deals with the past and it provides a very very valuable help in reconstructing the history or rather prehistory of mankind. Where every thing fails, archaeology steps in.

We are very well aware that historical study of ancient India has many

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lacunae which cannot be filled up with only textual sources. *Ṛgveda*, it is true is the oldest available written document of mankind and it is the most valuable document as far as historical and cultural data are concerned. Yet it leaves lot of questions unanswered. Herein comes the archaeology and tries to unravel by unearthing the past. As Dilip K.Chakrabarti, in his eminently readable yet well-documented book entitled *India, An Archaeological History*, says 'The Indian Subcontinent has been an area for archaeological research for over 200 years. Since Independence the pace of the research has increased manifold and despite some major lacunae, we have reached a stage of knowledge where it is possible to offer a connected account of the history of prehistoric and early historic India, primarily if not exclusively, on the basis of archaeology. (Oxford University Press, Paperbacks 2001, preface)

So to emphsize the importance of archaeology is to state the very obvious.

So archaeology as defined perhaps in a lighter vein, by one of the British archaeologists as the science of Rubbish is not so as its worth and importance in restructuring and reconstituting the human past is concerned.

Our world is full of unexplained and ununderstood mysteries and a popular view of an archaeologist is that an archaeologist lives in the mysterious regions of our world with occasionally grinning and rattling skeletons jumping out of the dug up earth.

There is a very romantic view of an archaeology. We know that the romance of archaeology attracts people from all over the world in search of the past to the places like pyramids in Egypt every year. This romantic aura lent to it by the remote past also undoes it and does incaculable harm to archaelogy as a science, as streaming hordes and hordes of tourists visiting ancient sites inflict permanent damage which becomes irreparable.

Now some institutions including governments have woken up to the irreparable damage being done upon the archaeological sites. They have declared such sites as prohibited areas. The French government has built a magnificent replica of Lagcaux cave painting for tourists to enjoy and

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the original site is now closed to the general public something like which here in India also can be contemplated.

As we noted the tourists have become a menace to the archaelogical sites, they (tourists) should not be allowed to have a Dhṛtarāṣṭrian embrace.

There is another class of people who is a curse to archaeology. These people are treasure hunters and collectors who consider themselves no less archaeologists. We know that many of our ancestors wished to be buried with their riches, to accompany them in the after-life. The descendants of these ancestors covet these items lying buried with their ancestors as prized objects in their private collection or public museum which ultimately detroys an artefact.

Even if the artefact is removed from the place where it originally belonged to, then there is an irretrievable loss of information, when the finds are cut off from their original context. This is another grave danger archaeology faces.

Then there is another more destructive factor in the form of tomb-looters, which can be described as the second oldest profession of humanity. Such people know the price of everything and value of nothing.

Wars are also a factor which at times, unintentionally destroy the precious heritage of mankind. And fundamentalism is also another most dangerous factor to the glorious heritage of the mankind. Fundamentalists in Afganistan destroyed the huge images of Buddha by bombarding and the world watched it helplessly. That is the most saddest part of the whole affair !

These art-lovers, modern-day collectors are indeed the bane of humanity and villain of the piece. One cannot blame famished labourers who are tempted to steal and sell such artefacts and get money to feed their family. Real culprits are these so called art-lovers who keep the markets flourishing. It is indeed their hollow claim that without them these *objects d' art* would not have been preserved. It is indeed a vicious circle that, due to these avaricious collectors, markets flourish and the poor people are tempted to indulge in these criminal activities.

I would also like to draw this learned assembly's attention to another

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dimension of archaeology in the modern-day world. As archaeology deals with the prehistory, apparently it would not have anything to do with any ideology, and it would not have any connection with the modern-day *isms.* Archaeologists would appear to be so harmless and innocent people engrossed in reconstructing the prehistory. But, alas, that situation no more obtains now ! The archaeologists have been accused of racism, neo-colonialism, grave-robbing, male-chauvinism and of course the ubiquitous Euro-centrism. In the good olden and golden days especially of colonialism, archaeologists felt that they had the right to work and dig anywhere they liked and they could disturb the dead and even remove the human remains and sacred (to the local people) objects without bothering to take permission of the local people. But now these days are over! Local people have started demanding to be consulted, and those objects or artefacts to be restored to them.

Sometime, archaeologists treated artefacts as people and people as artefacts. Archaeologists treated long-dead bodies as the source of information and old-timer archaeologist like Mortimer Wheeler saw nothing wrong in it as he would say 'I don't believe in disturbing rest...that's a mere sentimental tradition. No, if you dig up a man with bowls and things around him, ... they were dead. But round them were all sorts of possessions, which were of interest to us. They helped us to put a little piece of our history into perspective, which we otherwise wouldn't have had, and so on. They enable us to reconstrut the world and the history within which we live. And I think that's worthwhile. We do not harm to these poor chaps. When I'm dead, you can dig me up ten times for all I care.... I won't haunt you - much.' (quoted by Paul Bahn, *Archaeology, A very Short Introduction,* Oxford, Paperback Reissued 2000) .

But all cannot be Mortimer. Native peoples of north America and Australia have strongly protested against disturbing of the dead, and have demanded restoration of their acestral human remains and thus the misdeeds of colonial days have overtaken archaeology. Now they refuse to be treated as laboratory specimens. So now, archaeology has to be practised in the light of these developments.

So these are some of the facts of archaeology a non-specialist would

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look at.

Thus it appears to me, as with our Indology and subjects connected with it, in the field of research, that archaeology is also a perpetual search, never really a finding, it is an eternal journey, with no final arrival. It is exciting in its being tentative and creative.

Thank you all for giving me a patient hearing.

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All India Oriental Conference, Puri (2002)

DRAVIDIC STUDIES SECTION

PRESIDENTIAL ADDRESS

By

DR. P. SYAMALA DEVI

Dear Friends,

I deem it a great privilege to express my deep sense of gratitude to the Executive committee of AIOC for the honour they have conferred on me by electing me as president of the Dravidic studies section of the 41st session at Puri in 2002.

I wish to present some ideas for the learned community of orientology about Dravidian Languages and their studies. The Dravidian languages are spoken by over 200 million people in South Asia and in diaspora communities around the world and constitute the world's fifth largest language family. It consists of twenty six languages in total including Tamil, Malayalam, Kannada and Telugu as well as over 20 non-literary languages. The Dravidian languages are concentrated in India's Southern and South eastern parts. They are also spoken in Pakistan and SriLanka as well as to a lesser degree in a number of neighboring countries. The Dravidian languages studied with different thoroghness are following. Tamil, Malayalam, Kota, Tota, Kodagu, Kannada, Gondi, Konda, Kui, Kuvi, Kurukh, Mallo and Brahui. This list is far from exhaustive. Some Dravidian languages have been studied only fragmentarily and the knowledge of many is limited only to their names. This refers to such languages and dialects as Korava (Kurru, Yenukala) Kaiokadi, Burgandi, Irula, Kasuva, Savara, Kuruba (Kurumba) Bellari, Koraga, Badaga, Yerava, Manda and Pengo.

Four major Dravidian Languages (Tamil,Malayalam, Kannada and Telugu) are among the constitutional languages of India. Each has a rich literature of its own. Of all the cognate languages Tamil has the most ancient literature. The oldest known literary monument goes back to (approximately) the second or third century AD anothologies. Bishop Caldwell

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says that Tulu and Kutagu have no script. But these were written in Malayalam script. They had written grammar. Also they were widely known. Later when Caldwell wrote the second part of his work, he included one more language Brahui, spoken in Baluchistan, also in the Dravidian family, raising the number of languages into thirteen. In 1906 Stenkeno in his work 'Linguistic survey of India', added two more languages (Kolami and Naiki) in the Dravidian group. Dr. Prabhakar Varier in his book 'Poorvakerala bhasa' gives the names of twenty one languages in Dravidian family. Sri Krishnamuti raises the number to twenty two and Dr. V.I. Subramonyam to thirty one in 1974.

Studies:

During the 19th century after Caldwell's work (1956) there were grammars and bilingual dictionaries of the major Dravidian Languages. The linguistic survey of India edited by Sir George A. Grierson has brought out short account of the Dravidian languages (1906) outside southern India, which was not covered by the Survey. (The Madras Presidency, the Princely state of Mysore, The Travancore and Cochin, Coorg and the Nizams Dominions.)

Between 1900 and 1950 scholars from different parts of the world pursued a comparative study of the Dravidian Languages besides preparation of grammars and vocabularies of individual languages, phonological problems and attempted the reconstruction of primitive Dravidian studies. During 1925-50. L.V. Ramaswamy Iyer contributed to comparative Dravidic studies publishing over a hundred articles and some monographs on Malayalam and Tulu. The most significant of his papers were 1. Dravidic sandhi. 2. phesis and sound displacement in Dravidian languages 3. The history of Tamil and Malayalam. E.H. Tuttle's 'Dravidian Development (1930) created interest in the Dravidian phenomena in North America. His re-construction of proto-Dravidian forms was methodologically followed but he made some insightful remarks on subgrouping. Burrow's Dravidian studies I to VII marked the true beginning of comparative phonology of Dravidian languages. Emeneau worked on Kodagu and later on Kolami. His Kota text was published in four volumes during 1944-46. Madras Univeristy published a comprehensive 'Tamil Lexicon'

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and studied the treatment of comparison in different sub-groups (1988).

The most momumental work of the century in Dravidian Linguistics is the Collaborative comparative/etymological Dictionary of the Dravidian Languages by Borrow and Emeneau, first published in 1961, supplement in 1968 and 1972. Second edition came in 1984. Krishnamurti's major work which was the revised Ph.D dissertation with two additional chapters was published in 1961 by the University of California Press. It deals with many topics in comparative Dravidian languages for the first time. In this book. Bhadriraju Krishnamurti, one of the most eminent Dravidianlists of our time, provides a comprehensive study of the phonological and grammatical structure of the whole Dravidiaṇ family from different aspects. He describes its history and writing system, discusses its structure and typology and considers its lexicon. Distant and more recent contacts between Dravidian and other language groups are also discussed.

All studies about Dravidian languages are based on similar views. The southern Universities contributed a lot in this field. In every alernate year the Dravidic studies session of AIOC is presenting more and more research papers in this field.

In the 40th session at Chennai, The papers, The Telugu newspapers languages and development by Smt. G.H. Nalini, The Accuracy and Adequacy in Telugu Translation by Smt. B. Tuhina, The Art of Ramgoli in North Karnataka by S.S. Herlek were worth mentioning. To conclude I am sure that the studies are unending. Even now in this session at Puri in the city of Lord Jagannah there are papers of research value in this field. I wish you all success.

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PHILOSOPHY AND RELIGION

PRESIDENTIAL ADDRESS

By

PROF. GOPAL KRISHNA DASH

भारतवर्षं विचित्रम्। भेदेऽप्यभेदरूपं तत्। ऐतिहासिकपरिक्रमायां भारतवर्षस्य चित्रं विभिन्नदृष्ट्या परिवर्त्तते। **India is not only the Italy of Asia, it is not only the land of romance, of art and beauty, it is in religion earth's central shrine. India is religion.**[1] भारतस्य चक्रवत् परिवर्त्तनेन सह धर्मधारणाया दर्शनस्य च सम्बन्धः निरवच्छिन्नतया प्रवहन् दृश्यते। प्रागैतिहासिकयुगस्य सरस्वत्यववाहिकासभ्यतायां सिन्धुसभ्यतायां वैदिकयुगे इतिहासपुराणयुगे तदनन्तरं च अद्यापि काश्मीरतः कन्याकुमारीं यावत् गुर्जरतः प्राग्ज्योतिषपुरं यावत् सदैव अयं समन्वयः सनातनः विलोक्यते। कदाचिद् ब्रह्मभावना दर्शनतो विच्छिद्यमाना न दृश्यते।

वैदिकदर्शने तत्र याज्ञिकसम्प्रदायानाम् नैरुक्तसपंप्रदायानाम् आध्यात्मिकसम्प्रदायानां च विचारभेदो दृश्यते । परन्तु द्रव्यसत्त्वादिषु चेतनां पश्यन्तो ऋषयो नामरूपकर्मबन्धुभिः दैवततत्त्वम् अभीष्टसिद्ध्यर्थम् आर्थपत्येन विचिकित्सवः 'एकं सद् विप्रा बहुधा वदन्ति (ऋ.सं. २.३.२२) इति अन्तःस्रोतोभूतं सत्त्वं जिज्ञासन्ते। यज्ञार्थं दैवतकल्पनेऽपि आध्यात्मिकदृष्ट्या एतत्तत्त्वं निर्दिशन्ति । सर्वदेवतासमन्वयात्मकस्य पुरूषस्य कल्पनाऽपि दृश्यते। वैदिकयज्ञे रूपकल्पमाध्यमेन पुरूषस्य कल्पना ऋषीणामाध्यात्मिकं दर्शनं सङ्केतयति। सर्वदेवतानां चित्रणेऽपि निर्गुणस्य ब्रह्मणः सत्तां प्रति उपनिषदः प्रमाणयन्ति। कदाचित् तस्यापि सगुणत्वं व्यवह्रियते। तादृशात्मज्ञानार्थम् उपनिषदः मार्गं निर्दिशन्ति तद् यथा – आत्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः।'

श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभि :।
मत्वा च सततं ध्येय एते दर्शनहेतवः ।।

आत्मदर्शनस्य एते प्रकाराः । आत्मप्रकाशे हि ज्ञानप्रकाशो जायते। तादृशज्ञानेन सत्योपलब्धिर्भवति । तर्कोपकृतप्रमाणेन उपपत्त्या मानसे जायमानानां प्रश्नानां समाधानं स्यात्। समाहितायां च जिज्ञासायाम् आत्मदर्शनं भवति । तर्काऽप्रतिष्ठानात् च तत् न सम्भवति। अतोऽन्ते च आत्मानुभवः ध्यानेन सिद्धो भवति।

एतत्तत्त्वं मधुसूदनः असन्दिग्धेन वाक्येन विमृशति। "शब्दात् प्रथमतोऽपरोक्षज्ञानं जायते

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विचारप्रयोजकम् । तदनन्तरमसंम्भावनोदये सति विचारशास्त्रं प्रवर्त्तते। तच्च वेदान्तानां ब्रह्मण्यद्वितीये समन्वयप्रतिपादनद्वारा परपक्षप्रखण्डनद्वारा चोपयुज्यते । प्रमाणगताऽसम्भावना श्रवणनिवर्त्या प्रमेयगताऽसम्भावना तु मनननिवर्त्येत्यविस्तरः। तदनन्तरमपि विपरीतभावना तिष्ठत्येव, सा निदिध्यासनेन निराक्रियते। तदनन्तरं पुनरपि महावाक्यमनुसन्धीयमानम-विद्योन्मूलनसमर्थमन्तःकरणवृत्तिभेदरूपं मुक्तिफलकं साक्षात्कारमुत्पादयति।''[२]

यदि एवं तर्हि कथं सम्प्रदायभेदो दृश्यते कथं वा प्रस्थानानि भिन्नानि दृश्यन्ते ? तत्र प्रभिन्नेषु प्रस्थानेषु एकमेवाद्वितीयं प्रतिपादितं दृश्यते ।

महायानदर्शनस्य बोधिचित्तविवरणे अन्ततो गत्वा अन्वयस्य प्रतिपादनं दृश्यते ।

देशना लोकनाथानां सत्त्वाशयवशानुगाः ।
भिद्यन्ते बहुधा लोके उपायैर्बहुभिः पुनः ।।
गम्भीरोत्तानभेदेन क्वचिच्चोभयलक्षणा ।
भिन्नाऽपि देशनाऽभिन्ना शून्यताद्वयलक्षणा ।। [३]

संक्षेपशारीरके, आत्मतत्त्वविवेकमहिम्नःस्तोत्रस्य प्रस्थानभेदे च एतादृशः समन्वयः दृश्यते। मधुसूदनसरस्वती यथार्थम् आचार्याणां मतभेदसार्थकतां प्रतिपादयति। 'नहि ते मुनयो भ्रान्ताः सर्वज्ञत्वात् तेषाम्। किन्तु बहिर्विषयप्रवणानामापाततः परमपुरुषार्थे प्रवेशो न भवतीति नास्तिक्यनिवारणाय तैः प्रकारभेदाः प्रदर्शिताः।'[४]

एवं दर्शनधारायां पूर्णात् पूर्णतरा कृतिः (महोपनषिद्-१.६७) इति अखण्डचैतन्यानुभवे पूर्णता भवतीति प्रतिपादितं भवति। जीवचैतन्यस्य साधनसोपानारोहेण परमचैतन्येन व्याप्तिसमन्वयो भवति। व्यक्तिगतं चैतन्यं विश्वगतं भवति। स्वकीयवृत्तमध्ये तादृशं चैतन्यं भवति । दार्शनिकप्रक्रियायां खण्डाऽखण्डयोः कः सम्बन्ध इति विषये जिज्ञासा वरीवर्त्ति । तत्र दर्शनेन सह प्रचलितधार्मिकोपसनायाः सूत्रं कदा संयुक्तं तद् वक्तुं नैव शक्यते। भक्तिवादः तत्र दार्शनिकसिद्धान्तदैवतोपासनावादयोः समन्वयं करोति।

भक्तिः जीवनस्य दृष्टिः। श्रध्दया भक्तिर्बलवती भवति। श्रध्दा, स्वीकृतिः समर्पणं च भक्तितत्त्वं द्रढयन्ति। जीवनस्य ससीमपरसिरस्य असीमपरसिरेण सह संयोगसूत्रस्थापनाय भक्तिः बलीयः उपादानं भवति। भगवता सह सामीप्यस्थापनाय इच्छा हि योगः। भगवतस्तरं प्रति क्रमशः श्रध्दा जीवं नयति। श्रद्धा ज्ञानस्य कर्मणः भक्तेश्च आरोहक्रमस्य प्रथमं स्तरं भवति। तत्र केषां मतेन ज्ञानमार्गः, कर्ममार्गः भक्तिमार्गश्च पृथक् सन्ति। के च ज्ञानकर्मभक्तिसमुच्चयं निर्दिशन्ति । प्रथमम् अनुरागः, ततः श्रध्दा, ततः मार्गनिर्वाचनम्, ततः मार्गचारणम्, ततः उपलब्धिः। एतादृशी उपलब्धिरनन्ता मार्गा अपि अनन्ताः। परन्तु श्रध्दामूलानां मार्गाणां भित्तिभूमिरेकैव। परन्तु मार्गानुयायिनः यदा परस्परं विवदमानाः स्वकीयोत्कर्षप्रतिपादनाय यतमानाः तदा साधनायाश्चारणायाश्च गौणत्वापादनसंकटकाले समन्वयविधानेन व्यक्तिगतैक्यप्रतिपादनाय चेष्टा

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सकलजीवोपकारिका भवति।

भारतवर्षस्य चिन्तनराज्ये एषणायां वा धार्मिक-दार्शनिक-सम्प्रदायानां मतभेदस्य सत्तायामपि सामाजिकमूल्यबोधस्य धार्मिकविश्वासस्य च दृढभित्तिः सर्वान् एकीकरोति इत्येव वैचित्र्यम्। सरस्वतीकूलसभ्यतायाः सिन्धुसभ्यतायाः, आर्याणां द्रविडानां यवनानाम् **(the Austric, the Scythian, the Greek, the Huna, the Iranian, the Mongolian and even Semitic)** कथं भारतस्य धार्मिकजीवनमहाप्रवाहे संगमोऽभूत् तद्विषये इतिहास एव साक्षी।

तीर्थधामप्रतिष्ठया च भारतस्य सांस्कृतिकैक्यं क्रमशो वर्धमानं दृश्यते। प्रयाग-काशी-काञ्चीपुर्यः बहुसम्प्रदायानां प्रियतीर्थानि सन्ति। हरिद्वार-राजगृहे एकाधिकसम्प्रदायस्य प्रियतीर्थे स्तः। पुरी-अयोध्या-मथुरा (वृन्दावन)-उज्जयिनी-श्रीरङ्गतिरुपति-पण्डरपुर-द्वारका-नासिक-कामाख्या-बुध्दगया-सारनाथ-पावापुरी-नवद्वीपक्षेत्राणि एकैकसम्प्रदायस्य तीर्थानि सन्ति। बदरीकाश्रम-पुरी-रामेश्वर-द्वारकाः शङ्करपीठानि पवित्रधामानि सन्ति। वैष्णोदेवी-कामाख्यादीनि एकपञ्चाशत् शाक्तपीठानि सन्ति। कैलास-अमरनाथ-केदारनाथ-रामेश्वर-सोमनाथ-भुवनेश्वर-चन्द्रनाथादीनि क्षेत्राणि भारतस्य चतसृषु दिक्षु परिव्याप्तानि सन्ति।

गङ्गा, यमुना, गोदावरी, कृष्णा, कावेरी इति नदीतीर्थानि अपि काले काले भारतस्य भारतीयनां च विश्वासभूमयः सन्ति । वर्ष-वृत्ति-क्षेत्र-इतिवृत्त-प्रभेदे सत्यपि युगं युगं यावद् यदैक्यं प्रतिष्ठितं तदन्येषां कृते अवलोकनीयम्।

सनातनधर्मस्य लक्ष्यभूतौ अभ्युदयनिःश्रेयसौ । तत्रापि धर्मार्थकाममोक्षाः पुरूषार्था स्वीकृताः। इहलोके परलोके तदुपरि च सर्वथा आनन्दप्रवाहे निमज्जनाय जीवस्य सिध्दिरपेक्षिता। सर्वथा सर्वस्यामवस्थायां 'सर्वोदय' सिद्ध्यर्थम् जीवः कल्पयति।

सामाजिकव्यवस्थाविधानाय कर्मवादः काले काले अभिप्रेतोऽस्ति। विश्वब्रह्माण्डे यथा ऋतं कल्पितम् सामाजिकव्यवस्थार्थं तथा धर्मः परिकल्पितः। 'अदृष्ट' रूपेण कर्मसिध्दान्तः प्रवर्त्तितः। तत्र सर्वकर्त्तृरूपेण ईश्वरस्य अस्तित्वं विश्वासमूलं दृढतरं प्रतिष्ठितम्।

संसारावधारणापि सनातनी। भवचक्रं चक्रवत् गच्छति। आत्मनो घटाद् घटान्तरं प्रति गतिर्भवति। कार्मनुसारं पुनर्जन्मवादः विश्वासभूमिं जनयति। एकस्मिन् जीवने जीवस्य जीवनचक्रं नावसीयते। यद्गत्वा न निवर्त्तन्ते तध्दाम परमं मम इति धामप्राप्त्यर्थं जीवस्य जीवत्वम् अभिप्रेतम्। तदर्थं भवचक्रपरिक्रमां कृत्वा विद्यया विमुक्तिं प्राप्नोति। सकलबन्धविमुक्तस्य जीवस्य परब्रह्मणि लयेन जीवस्य लीला अवसीयते।

जीवस्य स्वानुभवः एव सिद्धिः। सकलभारतवर्षे इयं सनातनी चिन्ताधारा अद्यापि निरवच्छिन्ना प्रवहति। 'भारतपङ्कजदलमिदमुत्कलमण्डलमिति विदितं यत्। तस्य कृते वयमत्र समेता विहिता पण्डितसंसत्-इति उत्कलीयकविवरस्य राधानाथस्य उक्तिं सामान्यतः परिवर्त्य

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उत्कलधाम भारतस्य प्रतिनिधिभूतमस्ति इति वक्तुं शक्यते। पुरी अपि सर्वक्षेत्रसमन्वयात्मकं भवति इति विश्वासः। पुरूषोत्तमतत्त्वम् अभ्रान्तसमन्वयात्मकबिंन्दुः।'

अत्र बहवः संप्रदायाः समागताः। पुरुषोत्तमं स्वमान्यबिंन्दुरूपेण सर्वान्तःकरणेन ते मानयन्ति । ख्रीष्टीयप्रथमशताब्द्यां प्रथमो नागार्जुनः शून्यवादं प्रचारयामास। उत्कलीयनरेशः मुञ्जः तन्मतदीक्षया दीक्षितः आसीत्। तन्मतानुयायिनः नागान्तिनः इति परिचयेन विदिताः। सर्वशून्यनिराभासभावं ते पुरस्कुर्वन्ति। अस्ति–नास्ति–उभय–अनुभय–चतुष्कोटिमुक्तशून्यता इति तेषां प्रतिपाद्यं तत्त्वम्। जगन्नाथधर्मेऽपि एतस्य मतवादस्य साम्यं सम्भावयितुं शक्यते। अस्ति तत्त्वं वासुदेवो जगन्नाथः (+), नास्तितत्त्वं सुभद्रा (–), उभयतत्त्वं सङ्कर्षणः बलभद्रः (±), अनुभयतत्त्वं सुदर्शनः (± ~), साकाररूपेण प्रकटिता चतुर्धामूर्त्तिः साकारब्रह्मणः प्रकाशं सूचयति । एतच्चतुष्कोटिवर्ण्यतत्त्वमुक्तत्वं परंब्रह्मत्वम्। इति नागान्तिनां मतमपि श्रीजगन्नाथतत्त्वे समावेशयितुं शक्यते।

वेदान्तिनः नागान्तिनां शून्यतत्त्वं ब्रह्मेत्यामनन्ति। 'यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह' इति अवाङ्मानसगोचरं तत्त्वं ब्रह्म। नागान्तिनः प्रज्ञां स्वीकुर्वन्ति तदा वेदान्तिनो ब्रह्मेति निरूपयन्ति। श्रीशङ्कर–रामानुज–मध्व–निम्बार्क–वल्लभादय आचार्याः वेदान्तधारायाः स्वकीयानि संस्करणानि प्रचारितवन्तः। श्रीशङ्करस्य अद्वैतं ब्रह्मेति, रामानुजस्य श्रीनारायणतत्त्वं, मध्व–निम्बार्क–वल्लभसम्प्रदायेषु कृष्णेति, स्वकीयं परमतत्त्वं ते ते सम्प्रदायाः प्रसारितवन्तः। श्रीचैतन्यः रागानुगाया भक्तेः प्रवाहेण उत्कलस्य बुद्धिं हृदयं च प्लावयामास। उत्कलीया वैष्णवा अतिबडीजगन्नाथदासप्रमुखाः ज्ञानमिश्राया भक्तेः प्रचारं कुर्वन्तः भक्तिः ज्ञानस्य विरोधिनी न अपि च एकं तत्त्वम् अन्यस्य परिपूरकमिति समन्वयवादं प्रतिष्ठापितवन्तः।

पञ्चमशताब्द्यां बौद्धतान्त्रिकगुरुः द्वितीयो नागार्जुनः बौद्धतन्त्रस्य प्रचारं कृतवान्। अष्टमशताब्द्यां ओडिशाराजः इन्द्रभूतिः वज्रयानतन्त्रस्य मूलपिण्डं प्रतिष्ठापयामास। तत्तु उड्डीयानतन्त्रमिति प्रसिद्धम्। बौद्धगानदोहायाः आचार्याः सिद्धाचार्याः इति प्रथाऽस्ति। तन्मतप्रतिष्ठिततान्त्रिकपरम्परा 'सिद्धान्ति'–परम्परा इति ऐतिहासिकाः प्रतिपादयन्ति।

प्राचीनदीतीरे, दण्डकारण्ये मयूरभञ्जे नीलगिरौ च सिद्धान्तिसम्प्रदायः तन्त्रसाधनायाः क्षेत्रं प्रस्तुतं कृतवान्। अच्युतानन्दस्य 'शून्यसंहितायाम्' श्रीचैतन्येन सह सिद्धान्तिसम्प्रदायस्य वीरसिंहस्य साक्षात्कारः अभूदिति उल्लेखो लभ्यते।

गोरक्षनाथस्य शिष्याः कायसाधनं पिण्डब्रह्माण्डसाधनं च प्रचारयामासुः। 'उत्कलीय पञ्चसखासाहित्ये' समन्विनं धर्ममतं प्रकटितम्। अच्युतानन्दः बौद्धशून्यवादस्य शङ्कराद्वयवादेन सह समन्वयं कृतवान्। तस्य सम्प्रदायः योगान्ती सम्प्रदाय इति परिचितः। अच्युतानन्दमते जगन्नाथः 'निशब्द ब्रह्म अनादि अनाम दारुस्वरूपे विजये' इति उल्लिखितः।

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अरूपशून्यब्रह्मदेही, रूपरे पटान्तर नाहिं।

स्तिरी अङ्गटि सेहि जाण। पुरुष सेहिटि प्रमाण।। (उत्कलीया भाषा)

जगन्नाथः अरूपः, शून्यं, ब्रह्म, स्त्रीतत्त्वं, पुरुषतत्त्वं च। तान्त्रिकसाधनायां जगन्नाथः दक्षिणकालिकारूपेणापि पूज्यते। कुत्रचित् स भैरवरूपेण गृह्यते। प्रकृतिपुरुषतत्त्वमद्वयतत्त्वमिति अच्युतानन्दः स्वीकरोति। उपनिषदां वेदान्तस्य च मायावादं स विचित्रभङ्ग्या बौद्धतान्त्रिकरङ्गेण सम्मेल्य वर्णयति।

मायां तु प्रकृतिं विद्यान् मायिनं तु महेश्वरम्।

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्।। (श्वेताश्वतरोपनिषत् ४. १०)

अच्युतानन्दः तत्त्वबोधिन्यां द्वयाद्वयसमन्वयं प्रतिपादयति। परमात्मा अद्वयरूपेण शून्यम्। सर्गप्रक्रियार्थं स प्रकृति–पुरुषद्वयरूपः।

स्तिरी पुरुष दुइ रूप तार।। (लीलात्मकम्)

नुहइ स्तिरी से नुहइ अण्डिर।। (लयात्मकम्)

स्त्रीपुरूषरूपेण तस्य रूपद्वयम्। एतत् तस्य लीलात्मकं स्वरूपम्। स्त्रीपुरूषरूपरहितं निराकारम् अद्वैतं तस्य लयात्मकं स्वरूपम्।

लीलायां द्वयं लये च अद्वयम्।

इति तस्य ऐश्वर्यमहिमप्रकर्षः वर्णितः।।

पुरुषोत्तममाहात्म्ये (विष्णुरहस्ये)[५] प्रामाणिकत्वेन जगन्नाथतत्त्वं प्रकटितम्। किंवदन्त्यां प्राच्यवाहिकायां शाबरतन्त्रेण पूजितः माधवः उत्कलीयपरम्परायाः दारुदेवता आसीत्। स्कान्दे, ब्राह्मे, पाद्मे च क्षेत्रं क्षेत्राधिपतिश्च पुरुषोत्तमनाम्ना प्रसिद्धौ। श्रीरामानुजस्य श्रीतन्त्रप्रतिष्ठया श्रीक्षेत्रम्, श्रीमन्दिरम्, श्रीजीउ इति श्रीसमन्वितस्य परमदेवस्य स्वीकृतिः अद्यापि प्रचलति। पाञ्चरात्रागमे व्यूहवादे वैष्णवतन्त्रपरम्परायां तृतीमयस्य त्रिगुणात्मधारिणः विरिञ्चिनारायणशंकरात्मनः जगन्नाथस्य सर्वदेवमयत्वं प्रकटितम्। सर्गादौ स ब्रह्मा, अन्ते प्रलये स रुद्रः, परादिमयः जगन्मयोऽसौ विष्णुः जगतः पालकः। अद्वैतवेदान्ते ब्रह्म मायया लीलां रचयति। अत्र तु शङ्करस्य मायावदः श्रीतन्त्रेण रूपायितः। स रमया लीलां करोति।

यो वै सर्वगतो विष्णुः सप्तावरणबाह्यत :।

वैकुण्ठधाम निर्माय सदास्ते रमया सह।।

सः परः प्रकृतेः स्वामी जगत्कर्तातिनिर्मलः।

विश्वं निर्माय भगवान् चतुर्व्यूहोऽभवत् ततः।। (विष्णुरहस्ये १.११–१२)

यः सर्वत्र बाह्यम् अन्तः च वायुरूपेण परिव्याप्तः मोक्षदः स वासुदेवः। योऽधोभागे विराजमानः सकललोकं धारयति पोषयति च स सङ्कर्षणः। ब्रह्मलोकादपि ऊर्ध्वे यो राजते स प्रद्युम्नः। क्षीरसागरे योगनिद्रायां शेषपर्य्यङ्कशायी अनिरुद्धः जगत्पतिः। भूभारलाघवाय

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एवं लोकपरम्परायां दर्शनपरम्परायां धार्मिकपरम्परायां च जगन्नाथस्य अद्य विश्वदेवमयत्वम्। हिन्दवः, बौद्धाः, जैनाः शिखाः अन्ये च केचन सम्प्रदायाः जगन्नाथस्य वैचित्र्येण विमोहिताः तं सर्वदेवसमन्वयात्मकं पश्यन्तः अत्र मठान् प्रतिष्ठापितवन्तः।

यथा भारतवर्षम् सर्वधर्मसहभावं धारयति तथैव उत्कले पुरुषोत्तमे तादृशी धर्मदर्शन-समन्वयात्मिका परम्परा जगन्नाथे समाहिता इति अत्र सर्वलोककल्याणाय अयं मङ्गलश्लोकः उपयुज्यताम्।

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्त्तेति नैयायिकाः।
अहर्नितत्योऽथ जैनशास्त्रनिरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरि : ।।

इति शम् ।।

1. Cramb, quoted in Bhagavan Das, 'Introduction' *The Cultural Heritage of India,* Vol. IV, The Ramkrishna Mission, Calcutta, 1993, p.3.

2. अद्वैतरत्नरक्षा, निर्णयसागर मुद्रणालयः, पृ. ४४-४५।

3. Gopinath Kaviraja, 'The View-point of Nyaya Vaisesika Philosophy', *Notes on Religion and Philosophy,* Sampurnanada Sanskrit University, Varanasi, 1987, p.7.

4. *ibid*

5. Ed. Von Ulrich Schneider, Otto Harrassowitz, Wiesbaden, 1984

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TECHNICAL SCIENCES AND FINE ARTS SECTION

PRESIDENTIAL ADDRESS

By

PROF. SUSHMA KULSHRESHTHA

DISTINGUISHED PRESIDENT, FELLOW DELEGATES, LADIES AND GENTLEMEN,

I deem it a privilege to have been called upon to preside over the *Technical Sciences and Fine Arts Section* of this historic Session of this Conference which is the premier body of Indian Indologists. It may be recalled here that the Techinical Sciences Section had been a part of this Conference from its very first session held eightythree years back, in 1919, in Poona. The Section was then presided over by G.R. Kale, the veteran exponent of Indian mathematics and astronomy. From among scholars who presided over this Section in its subsequent sessions might be mentioned such stalwarts like O.C. Gangoly, Stella Kramarisch. P.C. Sen Gupta, P.K. Gode, V.S. Agrawala, Moti Chandra, Hermann Goetz, V.Raghavan, U.P. Shah, S.K. Saraswati, Maheshwar Neog, R.C. Aagrawal, Ramaranjan Mukherjee, Parmeshwari Lal Gupta, K.V. Sarma and S. Chattopadhya. My association with this august body commenced from 1966, thirtysix years ago, when the 23rd Session of the Conference was held at Aligarh. From that time onwards, my connection with the Conference has been continuous and I have never missed any of its sessions. It is with a sense of humility and dedication that I accept this distinction which has been conferred upon me and I hope that with your goodwill and co-operation, together, we shall be able to fulfil the functions assigned to us by this august assembly of scholars.

NAME OF THE SECTION

The Section of 'Technical Sciences and Fine Arts' is apparently a composite one, which takes under its purview the different branches of Science and Technology, like Aesthetics and Erotics, astronomy and mathematics, Ayurveda, agriculture, alchemy, architecture etc. and of fine arts, like sculpture, painting, music and dance, the folk arts and the

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like. The two disciplines appear to be irreconcilable, but their *samanvaya* (co-relation) is not impossible. Thus, unlike the other subjects like language and literature, philosophy and religion, and history and archaeology with which this conference is concerned, technical sciences and fine arts are both practical disciplines. Then, again, the success of an artist depends also on his mastery of the technology involved and *vice versa*. Possibly, it is these factors that have prompted the organisers of the Conference to club these two disciplines into one Section.

AIM OF THE ADDRESS

It shall be my aim in this Address to make mention of the current trends of academic activity in the two disciplines under discussion, offer constructive observations and make useful suggestions. By way of substantiating the above and following the healthy practice followed by the Conference, I shall also be taking stock of the work that is going on and the prominent publications issued in the relevant fields since we met at the last session of the Conference in 2000 at Chennai.

RESEARCH & PUBLICATIONS

(i) MUSIC & DANCE

No country in the world is blessed with a greater variety of forms in music and dance than ours. *Indian Music and Sancaras* in Ragas by M. NARMADHA (Delhi, 2001) is a research work on the most important aspect of Hindustani Music, Sancaras in Ragas. It is a subject which is practised by all but hardly given a scientific thought on the matter. The work covers the basic element of Raga development in a traditional manner as followed by the great masters. *Self Transformation Through Music* by JOANNE CRANDALL (Delhi, 2001) is a wonderful book. In this self-help book of theory and practical exercises, the author explains how we can put music to good use in our daily life; and make it a part of our living experience; how to penetrate our soul so that we truely become one with the tones, rhythm, harmonics, the cadence of the music we are composing, or playing, or to which we are listening.

Sitar Technique in Nibaddha Forms by STEPHEN SLAWEK (Delhi, 2000-Reprint) focuses on *Sitar* technique and shows how that technique comes into play during the improvisatory music- making endeavours of

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master Sitarists. *The Dance of Siva (Religion Art and Poetry in South India)* by DAVID SMITH (Delhi, 2000) is a praiseworthy work pertaining to different disciplines. The subject of this book is Nataraja's Dance of Bliss in Cidambaram, and this comprises three elements, which all appear in place at the same time : the Nataraja bronze, the Ananda Tandava, and the historical buildings of the Cidambaram Temple. *Dance Dialects of India* is a masterpiece *par excellence* by famous danseuse RANINI DEVI (Delhi, 2002). *Dance Dialects of India* aims at creating a deeper understanding and appreciation of the Indian dance and its cultural environment in India. The author, who made an all India tour for writing this book, has handled her subject with vision, perception, and eloquent expression.

Roli Books, New Delhi have done commendable job by launching Lotus Titles and Family Pride series etc. and brought out numerous titles on luminaries of different fields. Under Roli's Lotus Title, PADMASHRI PROF. SUMATI MUTATKAR has authored a peerless book *Shrikrishna Narayan Ratanjankar 'Sujan' :* A many Splendoured Genius (New Delhi, 2001) on the occasion of the centenary of the great maestro Pt. Ratanjankar. Under Roli's Family Pride series has been brought out a significant book Bapi by ANOUSHKA SHANKAR on her illustrious father BHARATARATNA PT.RAVI SHANKAR.

PADMASHRI SUMATI MUTATKAR has published another book entitled *Gitanirjhari* (New Delhi, 2001) which comprises numerous musical renderings composed by her in a variety of *ragas.*

Prof.J.S. Kulshreshtha, an eminent musician and musicologist has published scores of titles on Indian Music along with his daughter Dr. Sushma Kulshreshtha during the past two years. Some are as follows :

1) Ramakatha
2) Sangita - Mukta
3) Ragamala-Talamala
4) Orchestra
5) Kabira-Dohavali
6) Devastotra-Jyotsnamrtam
7) Srikrsna-Vaijayantimala
8) Rahima-Dohavali
9) Kavisiromani-Rasakhani-Abha
10) Guru Nanaka-Dohavali
11) Ṛturaja-Vasanta-Madhuri
12) Manamohana-Lila
13) Tulasi-Dohavali
14) Gosvami Tulasi-Catuspadi
15) Rani Rupakunvari-Bhajanavali
16) Lalitakisori-Bhajanavali

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17) Manjukesi-Bhajanavali 18) Yugalapriya-Bhajanavali
19) Dadudayala-Bhajanavali
(Sanskrit Sangeet Kala Prakashan Delhi, 2002-2002).

DR.MAYA DAS has brought out a praiseworthy publication entitled *Abhinaya-Candrika and Odissi Dance* (Delhi, 2001) under the general editorship of Prof.Sushma Kulshreshtha and Prof. A.C. Sarangi. This book (in two vols) highlights various aspects of Odissi Dance.

(ii) EROTICS

Few people know that it was Lord Siva's carrier Nandi who narrated the 64 different poses and positions of love-making, which he observed when his master and his beloved consort Parvati made love. He narrated these to sage Vatsyayana who wrote them down for others' benefits to facilitate their love-making. All this and more was a part of a December, 2002 evening, attended by over 550 plus Delhiites, which witnessed the launch of the book *Kamasutra : Aphorsisms of Love* edited by LANCE DANE (Delhi, 2003). It was unveiled by Lance's friend of 35 years, Anjolie Ela Menon.

(iii) PLANT SCIENCE & VRKSAYURVEDA

Vanajyotsna - Sahasrasaumanasi : Flora & Plant Kingdom in Sanskrit Literature (Delhi, 2003) comprising seventyfive panegyrics, poetic compositions, articles and research papers on various aspects of Plant Science, Environment, Sanskrit, Indology and Musicology is a tender presentation by a fast friend PROF.ACHARYA JAGDISH SAHAI and two ardent admirers PROF.SUSHMA KULSHRESHTHA and MS.ABHA KULSHRESHTHA to their esteemed Shri Jyotsnamoy Chatterjee, a great devotee of *Sahitya-Sangita-Kala* on the auspicious occasion of his 75th birth anniversary, his Amrtamahotsava. This voluminous work consists of four cascades divided into sixteen sections symbolising *Purusottama-kalamala* : Kalidasa-Sumanojhari, Vanaspati-Kala-Rasajhari, Surabharati-Sumanojhari and Sumanamala-Florilegium. This volume is multi-dimensional in approach and will prove useful to Sanskritists, Indologists, Environmentalists, Florists and Plant Scientists for its penetrating insights

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into various branches of Sanskrit and Indology.

(iv) ARCHITECTURE

*The Temple of Jagannatha : Architecture * Sculpture * Painting * Ritual* is a welcome volume by DINANATH PATHY (Delhi, 2001). This publication for the first time focuses on a local art tradition in Orissa, vividly documented and substantiated with visuals. The archaic cult of Jagannatha that upholds Oriya nationalism and claims to be the central focus of Orissan art and culture, mirrors in this study with an extra tinge of local flavour - the essence of this book. The readers will discover a socio-religio-cultural structure supporting an art tradition in the Jagannatha temple of Dharakote, a remote princely town in South Orissa. *Khajuraho* is world famous for its erotic figures, but DR. P.K. MISHRA offers philosophical views on it in his book *Khajuraho* (With Latest Discoveries) (Delhi, 1999).

The Hindu Temple (Two Vols.) by STELLA KRAMARISCH (Delhi,2002) - (Reprint) explains in detail the religious and spiritual significance of the temple by means of copious references to Sanskrit text - both sacred and scientific.

Vastu Sastra, an important limb of Jyotisa or astrology, is the science and study of ancient architecture and engineering. *Vastu Astrology and Architecture* by GAYATRI DEVI VASUDEV (Delhi, 2001-Reprint) is an outcome of a symposium on Vastu. This book will stimulate greater interest in ancient Vastu principles amongst modern architects and engineers and present them a new perspective which will raise their creativity to new untouched heights.

(v) ASTROLOGY & JYOTISA

K. JAYA SEKHAR'S famous book '*The Best Bet* Forming the Right Relationships and Making the Most of your Relationship' (Delhi, 2002) is based on Vedic Astrology, a statistical science that correlates planetary configurations with human emotions, motivations and life experiences. It is based on the Vedic astrological method of comparing birth charts for marriage.

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There have been strong attacks against astrology and objections to it being described as science in some sections of the scientific fraternity following the University Grants Commission's February 2001 proposal to introduce astrology in the Universities. In her book *Astrology and Pseudo Scientific Criticism*, GAYATRI DEVI VASUDEV (Pondicherry, 1999) exposes the hollowness and invalidity of such attacks. She has brought to light certain unpalatable and unpleasant facts concerning such concoctions. In his book *Fundamentals of Astrology*, M. RAMAKRISHNA BHAT (Delhi, 2000 - Reprint) has made an attempt to give a good account of the science of astrology, with a view to making the reader a good and true astrologer. A book entitled *The Naksatras (The Lunar Mansions of Vedic Astrology)* by DR. DENNIS M. HARNESS (Delhi, 2000) provides an excellent pratical presentation to this important astrological system. This work has successfully led to the advancement of Vedic Astrology throughout the world.

A number of remarkable works in this broad area deserves special mention. Some of them are; *Magnetic Healing* (Advanced Techniques for the Application of Magnetic Forces) by BURYL PAYNE (Delhi, 2000), *Jyotisa Ke Anubhuta Rahasya* by PAVAN CHANDOLIA (Delhi, 2001), *How to Match Horoscopes for Marriage* (A scientific model of compatibility points based on Moon and other aspects as per Hindu Astrology) by P.V.R.RAYUDA (Delhi, 2001-Reprint) and many others.

(vi) AYURVEDA & MEDICINE

Numerous books on Ayurveda and Medicine have been brought out during the past two years. For want of time and space, I will make mention of a few remarkable presentations. *Understanding your Body Alignment Health & Longevity* by HARMON HATHAWAY (Delhi, 2000) is one such book. If we wish to learn how to live within our body with more grace, efficiency, health and vitality, Harmon Hathway's guidance can be invaluable. *Stress-free work with Yoga and Ayurveda* by VINOD VERMA (Delhi, 2000) is another practical guide to one and all who wish to lead stress-free life. DANIEL GAGNON and AMADEA MORNINGSTAR have made an important contribution to the field of holistic health care in their book *'Breathe Free* : Nutritional and Herbal

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care for your Respiratory System (Delhi, 2001).

The chakras and the Human Energy Fields by SHAFICA KARAGULLA and DORA VAN GELDER KUNJ (Delhi, 2002) is a remarkable work.

The key to health and disease, the authors show, lies in the dynamic interaction between the body's physical, emotional, and mental fields and universal energy fields. *The Rays & Esoteric Psychology* by ACHARY F. LANSDOWNE (Delhi, 2002) is another praiseworthy work. It is an easy to understand guidebook to self-observation, subjective guidance, character building, emotional purification, meditation and service.

In his book *'Indian Alchemy or Rasayana* : In the light of Asceticism and Geriatrics (Delhi, 2002-Reprint), DR.MAHDIHASSAN attempts to elucidate the point that Alchemy is a science through which the higher states of being reveal themselves with the matrix of spatio-temporal world. JACQUELINE SINNIGE in her book 'Spiritual Beauty care (Techniques and Practices to Enhance your Inner and Outer Beauty) provides a practical guidebook for anyone interested in finding out about the wide range of options available in this field, such as aromatherapy, ayurveda, massage therapy, herbal baths and visualization techniques.

A number of valuable works on Ayurveda has made their appearance recently which deserves special notice. They are *The Heart of Healing* (Body Mind and Spirit) by CAROLINE LATHAM (Delhi, 2001), *The Ayurvedic Diet* : The Ancient way to Health Rejuvenation and weight control by DENNIS THOMPSON (Delhi, 2001), Ayurveda : A way to Life by VINOD VERMA (Delhi, 2001), *Ayurvedic Cooking* by RAMESH PATEL (Delhi, 2001), *The Book of Chakra Healing* by LIZ SIMPSON (Delhi, 2002), *Mental Purification and Healing by* HAZRAT INAYAT KHAN (Delhi, 2002-Reprint), *Studies on Indian Medical History* by G.J. MEULENBELD & D. WUJASTYK (Delhi, 2002) and many others.

Here, I have dealt with at reasonable length some of the prominent works brought out during the past two years in the mentioned areas. It is not practically possible to mention all the works brought out in all the fields of Technical Sciences & Fine Arts. Therefore, I am presenting herewith a detailed list of works brought out in different fields that deserve special notice. I hope, this endeavour of mine will prove useful to

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scholars, teachers, students and connoisseurs alike.

NEW PUBLICATIONS DURING 2000-2002

1. AMARENDRA NATH - Archaeology of the Asoka Janapada, (Lalit Kala, No. 28).
2. ANITA VERGHESE - Archaeology, Art and Religion : New Perspectives on Vijaya Nagara. New Delhi, 2000.
3. ANJALI MITTAL - Hindustani Music and the Aesthetic concept of form, New Delhi, 2000.
4. ANNE MARIE GASTON - Bharata Natyam : From Temple to Theatre, Delhi, 1996.
5. ANN W. NORTON - The Jaina Architectural Forms (Jinamanjari. Vol.22, No.2 Oct.2000).
6. ASHOK DA RANADE - Towards Indian Musicology (Journal of the Indian Musical Society. Vol. 31, Jan-Dec. 2000).
7. ASHOK DA RANADE - Towards History of Hindustani Music (Journal of the India Musical Society. Vol. 31, Jan-Dec. 2000).
8. BABU KRISHANRIJAL - 1000 Year of Archeological Research in Lumbini, Kapilavastu & Devadaha. Nepal, 1996.
9. BENNO VAN DALEN - Origin of the Mean Motion Tables of Jai Singh. (Indian Journal of History of Science. Vol. 35, No.1, March, 2000).
10. BETTINA BAUMER (Ed.) - Katatattvakosa : A Lexicon of fundamental concepts of the Indian arts (Vol.III) Primal Elements - Mahabhuta, Act. Orientalia Academiae, 1998.
11. BHOJRAJ DWIVEDI - Methods to subdue Vastu Defects in Commercial Enterprises and shops. (Mystic India, Vol. 2, June, 2001).
12. BIMALAKANTA ROYCHODHARI A Dictionary of Hindustani Classical Music, Delhi, 2000.
13. B. NIRANJAN BABU - Vastu : Relevance to Modern Business (The Astrological Magazine, March, 2001).

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14. B.N. NARHARI ACHAR - On the Astronomical Basis of the Date of Satapatha Brahmana : A Re-examination of Dikshit's Theory. (Indian Journal of History of Science, Vol. 35, No. 1, March, 2000).

15. BRUNO DAGENS (Ed. & Tr.) - MAYAMATAM (Treatise of Housing, Architecture and Iconography) (2 Vols), (Reprint) Delhi, 2000.

16. B. SASISEKARAN & RAGHUNATHA RAO - Technology of Iron and Steel in Kodumanal - An Ancient Industrial Centre in Tamil Nadu (Indian Journal of History of Science, Vol. 34, No. 4, Dec. 1999).

17. B. SATYANARAYANA SINGH The Art and Architecture of the Kakatiyas Delhi, 1999.

18. BURGESS - Buddhist Art in India, Delhi, 2000.

19. C.B. TRIVEDI - Jaina Temples of Burhi Chanderi in Bundelkhand (Journal of the Asiatic Society of Bombay, Vol. 74, 1999).

20. C. SIVARAMAMURTI - Sculpture Inspired by Kalidas 'The Samskrta Academy' March, 1942).

21. DAVID SMITH - The Dance of Sh. Shiv (Religion, Art and Poetry in South India) Delhi, 2000.

22. DAVID WELDEN & JANE CASEY SINJER - Buddhist Sculpture from the Nyingjeri Lam Collectio. (Orientations, Oct. 1999).

23. DENISE PATRY LEIDY - Prakon Chai and the Art of Southeast Asia in the 7th to 9th Centuries. (Arts of Asia, Vol.30, No. 4).

24. DEVANGANA DESAI & NDASH - A Rare Sculpture of Sage Agastya at Khajuraho. (Journal of the Asiatic Society of Bombay, Vol. 74,1999).

25. DEVANGANA DESAI - Depiction of the Sveta Dvipa Devotees of Narayan at Khajuraho (Lalit Kala, No. 28).

26. DEVANGANA DESAI & NDASH - Significance of the New find at Khajuraho : Gahapati Kokkala & rsquo, Vaidyanand Temple. (Marg. Vol. 51, No. 3, March, 2000).

27. DINANATH PATHY - The Temple of Jagannath (Architecture, Sculp-

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ture, Painting, Ritual) Delhi, 2001.

28. D.K. CHANDRA - The Mystery of Art. The Adyar Library Bulletin, 1998.
29. DONALD M. STADTNER - Shahi Sculpture Revisited (Orientations, Oct. 1999).
30. DOROTHY H. FICKLE - An Early Gupta Bronze Buddha (Lalit Kala, No. 28).
31. D.S.VASUDEVAN - Temples of Andhra Pradesh, Delhi, 1999.
32. DULARI GUPTE QURESHI - Tourism Potential in Aurangabad. Delhi, 1999.
33. E.B. HAVELL - Encyclopaedia of Architecture in the Indian sub continent (2 Vols.) New Delhi, 2000.
34. EGBERT RICHTER-USHANAṢ The Indus Scripts and the Ṛg-veda Delhi, 2001.
35. FREDERICK M.ASHER - An Image at Lakhi Serai & its Implications (Artius Asiae Vol. LIX $^3/_4$).
36. GAUTAMA V.VAJRACHARYA Symbolism of Ashokan Pillars : A Reppraisal in the Light of Textual and Visual Evidence (Marg. Vol. 51, No.2).
37. GAYATRI DEVI VASUDEV - Vastu, Astrology and Architecture (Papers presented at the first All India symposium on Vastu, Bangalore, held on June 3-4, 1995) (Reprint) Delhi, 2001.
38. GILLGREEN - Textiles at the Khmer Court Angkon : Origins and Innovations. (Arts of Asia, Vol. 30, No. 4).
39. H.C. SHARMA - Vedic Science and Culture in India, Jaipure, 1999.
40. INCHANG KIM - Gandharan Version of the Sravasti Miracle. (Lalit Kala, No. 28).
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91. SIMONA COHEN - The Scorpion Apsaras at Khajuraho : Migrations of a symbol. (Journal of the Asiatic society of Bombay. Vol. 74, 1999).

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99. SWAMI TATTWAJNANADA - Temple Architecture in India During the Last Millennium (Prabuddha Bharata, Vol. 105, July, 2000.

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104. VIGYANBHIKSHU - A Synthesis of Religion and Science along Swami Vivekananda's Lives, Vedanta Kesari, 1999.

105. VIRENDRA KUMAR DABRAL - Buddhist Art in India and Sri Lanka (3rd Century BC to 6th Century AD-A Critical study). New Delhi, 2000.

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108. V.K. SUBRAMANIAN - Sacred Songs of India : Devotional Lyrics of Mystics (Vol. III), Delhi.

FESTSCHRIFTS FELICITATION & PRESENTATION VOLUMES

During the past few years a number of Festschrifts, Felicitation and Presentation volumes have been brought out comprising good papers on one or the other branch of Indology by eminent scholars of India and abroad. Many volumes contain papers related to Technical Sciences and Fine Arts too. Some noteworthy volumes edited by eminent scholars from India and abroad. Many volumes contain papers related to Technical Sciences and Fine Arts too. Some noteworthy volumes edited by eminent scholars are as follows :

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1. **Paryavarana - Prabhutvam :**
Environment Grandeur in Sanskrit Literature
(Prof. P.D. Agnihotri Presentation Volume)
Editress : Prof. Sushma Kulshreshtha, Asstt. Editor : Dr. Anju Bala, Eastern Book Linkers, Delhi, 1999 and presented to Prof. P.D. Agnihotri at a special function held at Jeewaji University, Gwalior on 15th September, 1999.

2. **Prof. K.V. Sarma Felicitation Volume :**
Studies on Indian Culture Science And Literature
Editors : Dr. N. Gangadharan, Dr. S.A.S. Sarma and S.S.R. Sarma, Sree Sarada Education Society Research Centre, Adyar, Chennai, 2000 and presented to Prof. K.V. Sarma on his 81st Birthday on 22nd December, 1999. This Felicitation volume was ceremoniously released at a special function organised by Kalidas Academy of Sanskrit Music & Fine Arts in Mini Auditorium, IMA House, New Delhi on 22nd July, 2000.

3. **Harihara - Satadalam**
Archarya Harihar Jha Abhinandana Grantha

Editors : Dr. Kishore Nath Jha, Dr. Banamali Biswal, Dr. Uday Nath Jha & Dr. Madam Mohan Jha and presented to Dr. Harihar Jha on the auspicious occasion of his Birthday at a special function held in Puri.

4. **Kavayitri - Kanthabharanam**
Contribution of Women Writers to Sanskrit & Allied Litereature
Prof. Jagdish Sahai Kulshreshtha Satabhiseka Festschrift
Editor : Prof. Sushma Kulshreshtha, Vidyanidhi Prakashan, Delhi, 2000 and presented to Prof. J.S. Kulshreshtha on his 80th Birth Anniversary on Sravana Krsna Sasthi, the 22nd July, 2000 at a special function held in Mini Auditorium, IMA House, New Delhi.

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5. **Sabdarthasaundarya - Sahasracandri**
Beauty of Word & Meaning in Sanskrit & English Literature
Prof. Jagdish Sahai Kulshreshtha
Sahascracandri Festschrift

Principal Investigators & Editors : Padmashri Sumati Mutatkar & Prof. Sushma Kulshreshtha

Editor : Ms. Abha Kulshreshtha and presented to Prof. Jagdish Sahai Kulshreshtha on the occasion of his Sahasracandri Mahotsava on Sravan Krsna Sasthi the 11th July, 2001 at a special function held in IMA house, New Delhi.

6. **Susama - Kalasrih**
Gems of Literature & Arts
Prof. Sushma Kulshreshtha Festschrift

General Editors : Prof. Arunoday Jani & Padmashri Prof. Sumati Mutatkar,
Editor : Prof. Chandrakant Shukla, Prof. A.C. Sarangi & Ms. Abha Kulshreshtha and presented to Prof. Sushma Kulshreshtha on the auspicious occasion of the Inaugural Ceremony of Kalidas Mahotsava held in Mini Auditorium, IMA House, New Delhi on 25th November, 2001.

7. **Prof. Ram Karan Sharma Abhinandana Grantha**
Editor : Prof. Kamlesh Dutt Tripati and presented to Prof. Ram Karan Sharma at a special function held in Varanasi.

8. **Prof. Shridhar Vasishtha Felicitation Volume**
Edited by Dr. C. Upendra Rao, Puri, is expected to be released in February 2003.

9. **Dr. Umaramah Jha Felicitation Volume**
is expected to be published in 2003.

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10. Prof. Satyavrat Shastri Felicitation Volume
Edited by Prof. R.k. Sharma, Bhartiya Vidya Prakashan, Delhi, is expected soon.

11. Fauna : Animal & Bird Kingdom is Sanskrit Literature
Dhawal Monika Festschrift
Principal Investigators & Editors : Prof. Sushma Kulshreshtha & Prof. Jagdish Sahai Kulshreshtha,
Editor : Ms. Abha Kulshreshtha, Delhi, is expected in 2003.

12. Vanajyotsna - Sahasrasaumanasi
Flora & Plant Kingdom in Sanskrit Literature. Jyotsnamoy Chatterjee Festschrift

Principle Investigators & Editors : Prof. Sushma Kulshreshtha & Archarya Jagdish Sahai Kulshteshtha,
Editors : Ms. Abha Kulshreshtha & Dr. Anju Bala, Eastern Book Linkers, Delhi (2003) and ceremoniously released on the occasion of the Inaugural ceremony of Kalidasa Mahotsava held on Mini Auditorium, IMA House, New Delhi on 1st December, 2002.

ROLE OF INSTITUTIONS

There are many institutions in the country which are wonderfully serving the cause of Sanskrit in many ways. Some of them are :

1. Rashtriya Sanskrit Sansthan, New Delhi.
2. Delhi Sanskrit Akademi, Delhi.
3. Sahitya Akademi, New Delhi.
4. Bhandarkar Oriental Research Institute, Pune.
5. Deccan College, Pune.
6. Oriental Institute, Baroda.
7. Oriental Institute, Mysore.
8. Kalidas Academy of Sanskrit Music & Fine Arts, Delhi.

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Very recently, Delhi Sanskrit Akademi has brought out a complete volume that comprises 21 papers by eminent scholars on Technical Sciences and Fine Arts. A paper entitled *Meghadute Kalidasasya Sangitakalavaidusi* is the contribution of the writer of these lines.

CONFERENCES & SEMINARS

A number of National and International Conferences and Seminars were organised in India and abroad during the last two years. Hundreds of papers on different braches of Indology by eminent scholars and upcoming scholars were presented and discussed.

AWARDS & LAURELS

A number of renowned Indologists, scholars an Sanskritists and also the Publishing Houses have been conferred with various awards, laurels, degrees (Honoris causa) etc. for their meritorius services rendered to the field of Sanskrit & Indology. Some deserve special mention here. They are :

1. Prof. Jagdish Sahai Kulshreshtha, an eminent musician and musicologist felicitated in Limca Book of Records - 2000. He has composed, written and published 106 (now 120) books on Indian Music from 1943-2001 in English, Hindi, Urdu, Punjabi and Sanskrit. Prof. Kulshreshtha has also directed a three hour - long audio musical cassette of Kalidas's Meghadutam. He has also been awarded a Puraskara by U.P. Sanskrit Sansthan, Lucknow on his book Devastotra-Jyotsnamrtam for the year 2000.

2. Prof. Sushma Kulshreshtha was felicitated with Banabhatta Sammana of U.P. Sanskrit Sansthan, Lucknow conferred on her by the Hon'ble Governor of U.P., Pt. Vishukant Shastri at a glittering function held on 22nd August, 2002. Dr. Sushma Kulshreshtha, Hony. Director, Kalidasa Academy of Sanskrit Music & Fine Arts featured in Limca Books of Record - 2002. She has composed written and published 36 (now 50) books on Indology and Musicology. She has also written, edited and published eight volumes on World

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- acclaimed Poet Kalidas. Delhi Sanskrit Academi declared an award on her work in Sanskrit entitled 'Samskrtasahitye Jalavijnanam' in December, 2000. Dr. Sushma Kulshreshtha has been selected for the prestigious title 'Women of the year - 2002' by the ABI : American Biographical Institute, Raleigh, North Carolina, USA.

3. Gurukul Kangri Univeristy, Hardwar honoured the well-known Sanskrit Savant Padmashri Satya Vrat Shastri by conferring on him its highest degree *Vidyamartanda* at its convocaton on 29th April, 2002. Kavikulaguru Kalidasa Sanskrit University, Ramtek, Maharashtra, has announced its prestigious *Mahakavi Kalidas Jivanavrati Rashtriya Award* to Prof. Satya Vrat Shastri in 2002.

4. Kalidas Sammana has been conferred upon Padmashri Prof. Sumati Mutatkar by the Madhya Pradesh Government on Ist November, 2001 for her distinct contribution in the field of Indian Music & Musicology.

5. Noted Sanskrit scholar Prof. S.B. Raghunathacharya has been recently awareded with the *Veda Vyasa National Sanskrit Award* for his contribution in the field of Indology. This ceremony was held recently in Delhi and Union Minister of HRD Hon'ble Prof. Murali Manohar Joshi presented the award.

OBITUARY

Let us now pay homage to the recently departed souls of the savants whose scholarly contribution in the field of Technical Sciences & Fine Arts & Indology would continue to be remembered for ever. Some of them are :

Prof. R.N. Dandekar, Dr.S.V. Sohoni, Prof. G.H. Tarlekar, Dr.Mandan Mishra, Prof. V. Venkatachalam Shastri, Prof. Laxmi Narayan Tiwari, Prof. Parameshwarilal Gupta, Pt. Nank Chand Sharma, Prof. R. Thangaswami Sarma, Prof. P.L. Bhargava and Dr. Raman Kumar Sharma.

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RESUME

It would be seen from the above survey of recent work done and publications issued, that while there is profusion, there is not any order or regularity in production, either with regard to the importance of the work or the urgency of its publication. To be sure, in this field of research, which is dominated by individual preference, it is neither desirable not feasible to exert much control. All the same, to indentify regional or National requirements and prepare time-bound schemes could bring about more agreeable and well-formed end-products than individual haphazard undertakings. Towards formulating such National schemes, I would like to draw the attention of the authorities to certain important aspects of research which require immediate attention in the field of Technical Sciences and Fine Arts.

The first is the need for a band of scholars who can edit and publish material relating to the Technical Sciences and the Arts in India. While there are manuscripts catalogues which list primary material, authentic texts on either architecture, sculpture, painting, music and dance are few and far between. Even less are the texts on the Techical Sciences. The Conference may like, first and foremost, to stress the need for bringing out a bibliography of primary material on the Technical Sciences and Arts and also stress upon the Oriental Institutes to give priority to the publication of primary material.

Another very important need in this field is the necessity to have a viable technical terminology which would be applied by scholars in critical writing on the arts. At the moment, there is much confusion on using English equivalents for Sanskrit terms; as a result there is a very real lack of communication amongst the scholars in objective terms. Either a small dictionary or a Thesaurus of technical terms which are used in different Indian arts may be evolved.

A third important area which needs to be stressed in the field of critical scholarship is to promote studies in the inter-relationship of the Indian arts so as to lay bare the intrinsic holistic world-view contained in the artistic traditions. Also, other inter-disciplinary studies should be undertaken especially with a view to interlinking the development in the

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sciences and the artistic expressions in India.

In the end, I take this opportunity to record my gratitude to the several friends, scholars and disciples who extended their co-operation and help by supplying me particulars about their work as well as the works done by other scholars and institutions. Among these, I might specifically mention Prof. Chandrakant Shukla, Ms. Abha Kulshreshtha, Dr. Anju Bala and Shri Sandeep Vatsa. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patient hearing and adieu good bye till we all meet again in the XLII session with prayer to Almighty for long life and prosperity to AIOC and all of you :

Sarve bhavantu sukhinah sarve santu niramayah.
Sarve bhadrani pasyantu ma kascid duhkhabhag bhavet.

Vina Venkatesam na natho na nathah
Sada Venkatesam Smarami Smarami.
Hare Venkatesa ! prasida prasida
Priyam Venkatesa ! prayaccha prayaccha.

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WEST ASIAN STUDIES SECTION

PRESIDENTIAL ADDRESS

By

DR. GHULAM MURSALEEN

Delegetes and Friends,

It is indeed a matter of great privilege that I am here to present my presidential address to this august gathering. At the outset I would like to express my heart felt thanks to the organisers who have bestowed on me this wonderful opportunity and responsibility. Moreover I sincerely hope that my presentation would be of some significance since the time is opportune to invoke this subject in this gathering and highlight the salient features contained there in.

Area Studies Programmes in India have reached a turning point. At the end of the cold war the orientation of the Area Studies Programme is changing fast.

In the 60's and in response to national needs area study programmes arose in India. At an initial stage, the object was to create an awareness in the country of the outside world, especially India's neighbours. It was realized that in a country of India's size, no worthwhile programme would be viable only by establishing few elite institutions of area studies. These programmes were assigned to a number of universities, including state universities. However, over the years Area Studies Programmes are losing their relevance as same in the universities consider this as an "academic cindrella" ! This presentation would primarily focus on the question of the relevance of the area studies programme today and its orientation.

When I present before you the relevance of Area Studies Programmes as one of the major constituent of this presentation, it is hardly necessary to say that not only area studies programmes but almost all disciplines are today facing the question of relevance.

What kind of training, mental or otherwise do they provide ? Are

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they able to address themselves to the real problems facing the world - problem of peace environmental protection, hunger & famine etc ? As a result the established frontiers of disciplines are dissolving and new ones such as bio-technology, life sciences, management, etc are developing. The UN University has broken completely from a discipline based approach, adopting only a problem solving approach.

Given the context above, the Area Studies have to chart out their path, one has to take into consideration the end of the cold war, the new informative revolution, the weakening of nation states, and the emergence of the regional economic blocks etc. The question now more relevant is how to give greater depth to area studies programmes and, at the same time, demarcate their territory from the other more developed disciplines.

Area Studies in India cannot be said to be a gift from the West. There are numerous classics which can be attributed to as works pertaining to area studies. Among the numerous examples one can talk of a few like Kauṭilya's classic study, the Arthaśāstra produced in the imperial age of Maurya's (4th century). Al Beruni's (973-1048AD celebrated work on India, Kitabul-Hind; Abu Fazl's (1515-1602) Ain-e-Akbari to mention but a few.

As far as area studies programme in independent India is concerned, it is common knowledge that during the freedom struggle, and more so since independence, national leaders, particularly Jawaharlal Nehru, constantly stressed the need and importance of enlightened awareness of a world beyond our borders. The Area Study Centres were expected to serve national interests by being rich repositories of continually up-dated scientific data, on the basis of assiduous research, on politico - economic and socio-cultural aspects of the life in various regions, significantly those of utmost interest to the country.

Nevertheless, Area Studies have not made in my view, adequate progress even nearly, five decades after independence. India as a premier

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state of Non-Alignment, still does not have a reasonable degree of autonomy of informed public opinion on other nation states, in many ways Indian expertise on Area Studies in quite inadequate.

Area Studies are in dire need of resources and motivation than the traditional disciplines such as History, Economics and Political Science. One of the reasons for this, independent India came to take these studies, rather late. There were certain constraints on account of the colonial heritage.

However, many constraints have not marred the growth of Area Studies Programmes. It is time that teachers of traditional disciplines give up their allergy to this comparatively new field of study. After all Area Studies are only a geographical extension and integrated application of the traditional disciplines to the study of foreign countries. This new discipline is essentially a synthesis of traditional disciplines and their content applied to the countries/areas. It is only with their cooperation that the Area Studies can be promoted.

Area studies call for initial, and later on regular sustaining resources, for a variety of reasons for staff training, for acquiring library resources, for regular field trips for visiting appointments from the concerned areas.

A strange lapse of the Indian University system, even five decades after independence, is the lack of teacher - training, before being appointed to regular positions like the ones we have for primary and secondary school teachers. University teachers seeking positions in Area Studies should be put under special training programme under the advise and guidance of eminent scholars from the field with very special emphasis of learning the language of the area.

An important basis of training in Area Studies is field trips. Area Studies must necessarily have a standing scheme of field trips for those seeking to specialize in a country or area. Without first hand, direct, personal

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observation of a country or area, it is practically impossible to achieve expertise in Area Studies.

The mastery of a principal language of the area should be recognized as essential for credible area studies, learning of an appropriate foreign language should be made mandatory for all students. It is conceivable that no first rate original research could be carried out in area studies without adequate proficiency of the local language or without studying the original documents and other source material written in the local languages, or without direct interaction with local experts and scholars.

The Area Studies Programmes are supposed to study the political, economic and socio-cultural life in a specific country or region for which Area Studies Centres have been established. Of course, the Area Studies Programme should not remain the exclusive concern of social scientists; but also of scholars belonging to a wider spectrum of knowledge including science, technology, language and literature.

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MANUSCRIPTOLOGY

PRESIDENTIAL ADDRESS

By

DR. SIDDHARTH Y. WAKANKAR

Respected President, Fellow Sectional presidents, delegates, budding scholars/researchers and my dear students, ladies and gentlemen, I deem it a privilege and honour to have been called upon to preside over the deliberations of this section on manuscriptology in this, the 41st session of the "All India Oriental Conference", being held under the auspices of the Shri Jagannath Sanskrit Vishvavidyalaya, Srivihar, Puri. I am grateful to the authorities of the AIOC for offering this opportunity to me. I do believe that this honour is done to me not so much for my personal contributions to this fascinating field. but, due more to the generous urge to recognise and appreciate the Yeoman's services rendered by the oriental institute, Baroda to this and other fields of indology. It also is a sign of the cognizance of the work put before the scholarly world by this deputy director of the oriental institute, who happens to be the first person from Baroda/Gujarat to get this honour. Here I am reminded of a happy co-incidence. The late Dr.U.P.Shah, the then Deputy Director of the Oriental Institute, Baroda presided over the deliberations at the 24th session of the AIOC, way back in october 1968 at Benares. After a gap of nearly 34 years, the Deputy Director of the same Oriental Institute has been chosen to preside over a section being held at Puri. I think this opportunity offered to me is the result of the research work on manuscripts being carried out by me, of the Oriental Institute and the recognition thereof at the national level. It also is a kind of approval of the efforts of this scholar along with many stalwarts like Dr.K. V. Sarma, Dr.B. B. Chaube and others in not only projecting the necessity of creating this section, but, also of dedicatedly working in that direction. I turn to such illustrious predecessors of mine for inspiration and feel that with your kind help, co-operation and guidance, I shall try to tide over

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my short-comings and hope that this learned assembly would forgive my drawbacks and extend its whole-hearted support for making our deliberations a real success and everybody will be richer in knowledge during the course of this session. Before I actually embark upon the task of taking a resume of the work done in this section between May 2000 and the commencement of this session, let me spell out the scope of this section, the difficulties encountered by scholars and the remedies thereof.

Manuscriptology is a scientific art or an artistic science in the sense that "It is a scientific and methodological approach rather than a haphazard one to study a text having many manuscript copies to work with." There is no need to dilate on the importance of manuscripts and their study. It is well-known that manuscripts supply missing links of historical and cultural importance for the furtherance of our knowledge without going into too much of details about the importance of the study of manuscripts, we may just say that manuscripts and their study can be traced back to the vedic times. In fact, the padapatha could be said to be the first attempt at critical study of a text. The commentatorial literature also falls under this category. So, we can easily say that the germs of manuscript-studies could be seen in the very hoary past in India. Manuscripts were stored by Pandits, Saints, Scholars etc. since times immemorial, even today, there are some families of Pandits who boast of a very rich and varied collection of rare and important manuscripts preserved through generations. All these things are very well-known and need not detain us more. Owing to the foreign aggression in India, a situation arose when manuscripts were secretly kept for preservation and their study received a setback. Though the enlightened kings had scholars in their court who were experts in different fields of learning, during the rule of the foreigners, its study languished. The credit of reviving, in fact, the search for manuscripts-goes to the foreign scholars who made special efforts in this direction. As is known, Calcutta was the first seat of learning in British India. The credit, however, of making concerted efforts in the direction of unearthing manuscripts goes to the Bombay presidency. The Bombay government took the initiative in the matter of drawing up a

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scheme for collecting and cataloguing manuscripts by keeping some money at the disposal of Dr. Būhler on the 1st of November for the purchase of MSS. in the Bombay presidency. This continued upto 1881. The next period from 1882 to 1895 is represented by the activities of sir Dr. R. G. Bhandarkar, the first Indian scholar and Dr. Peterson. The last period represents the acquisitions of MSS. made by Prof. Kathwate from 1895 to 1902, Prof. S.R.Bhandarkar from 1900 to 1915, Prof. K.B. Pathak from 1902 to 1907 and lastly by prof.. V.S. Ghate from 1907 to 1915. In the eastern region, the Britishers established the Asiatic society at Calcutta in 1784 A.D., followed by the establishment of the Bombay branch of the Royal Asiatic society in 1804 in the western region. These two institutes contributed a lot towards the collection, preservation and publication of rare works, mainly based on rare and important MSS. In course of time, there was an awakening in all parts of India about the need for unearthing and publishing MSS. This was ably supported by financial assistance from the princely states of India, esp. of Baroda, Mysore, Travancore and Cochin, Jammu, besides the centres like Govt. Oriental MSS. library at Madras established by the British. The keen interest shown by the westerners in our culture, languages, MSS. etc. mingled with efforts of the native scholars had created vast avenues for research to such an extent that now we have a separate section dealing with manuscript studies. Since the institutes working in this direction are well-known, I need not give the details thereof. The preservation of MSS. is also a specialised field, a science that requires meticulous care. There are many institutes in India which are active in not only preserving the MSS. by scientific methods, but, by offering short-term courses in the techniques of Preservation/Conservation/Restoration etc. Some of them are: The Indian National Trust for Art and Cultural Heritage (Intach), Lucknow; National Archives of India, New Delhi. The Asiatic society at Calcutta as well as at Bombay have their own preservation laboratories. The National Library at Calcutta also possesses a well-equipped department for the purposes of Preservation/Conservation etc. Next we turn to the point of Propagation/Furtherance of Manuscript studies, training the younger scholars in acquiring the necessary knowledge of the techniques

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of editing the manuscripts, bringing out their critical editions etc. In fact, such institutes deal with many aspects of manuscript-studies and are commendably shouldering the responsibilities to the best of their capacity. The foremost among them is the Indira Gandhi National Centre for the Arts, New Delhi, which periodically conducts 21-day workshops on manuscriptology and palaeography. The present scholar was invited as an expert and a resource person in January 1995, to conduct one such workshop in Pune. Recently (6th July, 2002), The IGNCA organised a workshop for obtaining the views of experts on the "Discussion paper on National Mission for Manuscripts." prepared by Deptt. of Culture, Government of India. The details of the Deliberations are awaited. The Bhogilal Laherchand Institute of Indology, New Delhi, also annually conducts such workshops. I was invited in June-July 2000 as a resource person. Institute for Asian studies, Chennai, conducts seminars and workshops with regular intervals. I am grateful to Dr. P. Subramaniam, Head, Deptt. of Manuscriptology, for this information. In fact, he has sent detailed information about the activities of this institute. The Chinmaya International Foundation, Veliyanad, Kerela, recently organised one 21-Day workshop on Manuscriptology from 20th May to 9th June 2000, wherein I was invited to conduct this course. One most important aspect of this workshop was the practical work undertaken by the participants in consultation with resource persons like Dr. S.Y. Wakankar from Baroda, Dr. Sam and Dr. R. Vasudev Potti of Trivandram and Dr. A. Ramswamy / Iyenger, The Director of CIF. The participants were successful in bringing out six monographs on the following topics : 1) Origin and development of scripts - Indian palaeography; 2) Preservation and cataloguing of MSS. (Indexing) ; 3) Critical Editions of Texts-Inportance and Methodology; 4) Manuscriptology and computer application; 5) Bibliography and database-a survey and 6) Manuscriptology and other areas of knowledge inter-disciplinary overview. The oriental research institute and manuscripts library of the University of Kerala at Thiruvananthapuram is the only institute in India which offers a one year M.Phil.Course in Manuscriptology. Dr.P.Visalakshy and Dr. Sam for providing me the de-

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tails about the syllabus of this course. The centre of Advanced study in sanskrit of the Poona University also conducts one certificate course and a diploma course in manuscriptology of one-year duration each. The Maharaja Sayajirao University of Baroda has also introduced a certificate course in Manuscriptology with Dr.S.Y.Wakankar as the course Director. The Oriental Institute in Mysore also conducts one such course in Manuscriptology. It is a matter of great regret that the Asiatic society at Calcutta-which was the pioneer institute in India in the modern times to start such a two-year course in Manuscriptology under the able stewardship of Dr. A. L. Basham way back in the early eighties of the last century-seems to have become defunct. There are other institutes also which are taking keen interest in regard to the collection, preservation and publication of manuscripts. Prof. Ramakrishnamacharyulu of the Rashtriya Sanskrit Vidyapeetha, Tirupati, was kind enough to supply the following details about their activities in this direction. "Vidyapeeth has conducted a survey about the availability of manuscripts with individuals in South India in the years 2001-2002. As per the survey, it is found that a large no. of MSS. is still available with individuals that are neither entered in any MS.Catalogue nor procured by any Ms.Library. The Vidyapeeth has also purchased around 450 MSS. from the Grant received from MHRD in these two years, out of which around 275 are in palm-leaf form. In this collection, there are nearly 100 MSS. belonging to Agama, Tantra, Srauta, Nyaya, Vyakarana etc. All these are purchased from Andhra pradesh. But the survey revealed that a good number of MSS is available in other 3 southern states also. Some people are willing to sell them and some are not. Hence, It is proposed by the Vidyapeeth that all the MSS which are not entered in any MSS Catalogues and are with private parties should be listed first to make the list available on the internet. Further, the Vidyapeeth has proposed to take the copies of the MSS using Electronic Media, which are with private parties and not willing to sell them. First the holders of the MSS should be convinced to sell the MSS and these are to be prohibited and preserved using modern preservation methods. All these collected should be digitalised and preserved on CDs. There is a necessity to review the present MS Catalogue

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which were published long ago and to make a fresh list of MSS. The project was headed by Prof. K.E.Govindan who is a specialist in Manuscripts." I express my deep sense of gratitude to Prof. Ramakrishnamacharyulu for so kindly furnishing this important information.

Now, Let me turn to the aspect of the publication of books based on MSS. Now a days, there are many scholars who are engaged in the research on MSS. Especially, for their M.Phil.Dissertation or Ph.D.Degree. It is very difficult to get the details from all corners of India, mainly because of two important problems : The less sympathetic, casual and non-co-operative attitude of many scholars who have the competence, but, not the will or desire or interest to share their knowledge with other fellow workers in the field. Consequently, they do not answer the letters/ reminders, thus, hampering the path of progress. If such a trend continues, then, we will be defeating the very purpose for which the sessions of the AIOC are organised. The other reason is the absence of co-ordination amongst the scholars and institutes who are undertaking such kind of research on MSS. Despite advances in modern technology, it is very difficult to get information about all such valuable publications coming from the length and breadth of our land. On this background, it will be impossible to give an exhaustive list of all the publications that were brought out after the last session. I , However, am happy to note that some of my friends were courteous enough to provide me information about their publications based on MSS. One such friend is Prof. Dr. N.V.P.Unithiri, The head of the Deptt. of Sanskrit at the Calicut University. I am grateful to him for this kind gesture. I, hereby, give the details about the publications of the Calicut Univeristy Sanskrit series, which has brought out some very important books based on MSS. since May 2000. 1) C.U.SKT.Series No. 9- Kumarasambhavam with Sisubodhinitika of Sarvajnamuni, Ed. By Prof. Dr. N.V.P. Unithiri, Jan.2002; No.10 - Raghuvamsam with Salaksana com. by Sarvajnamuni, Ed. by Prof. Dr. N.V.P. Unithiri, March 2002; No. 11-A study of Samudrabandha's com. on Alankarasarvasva, Ed. by Dr.C.Narayanan,

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June, 2002 and Nos. 15 and 16 Tantrasarasangraha by Narayana with the Mantravimarsini com. by Svarnagrama Vasudeva, Parts II, Ed. by Dr.N.V.P. Unithiri, Nov. 2002 and I, now, I turn to my own Oriental Institute and its publication activities. As is very much known, The Oriental Institute compelled the critical edition of the Valmiki Ramayana and that of the Vishnupurana. After the release of that Purana, The Institute undertook the project of the critical edition of the Markaṇḍeyapuraṇa which is nearing completion. The work is under the stage of proof-reading and will be published in near future. At present, the staff is engaged in collecting and collating the MSS. of the Vayupurana. On the other hand, our world-famous Gaekwad Oriental series published the following volumes in the period under discussion. 1) Natyasastra of Bharat with the Abhinavabharati of Abhinavagupta, critical and revised Edn. by Prof. Dr. V. M. Kulkarni and Prof. Dr. T.S. Nandi was published in June 2001. 2) Suryaprakasa of Suryadasa, Ed. by Dr. Pushpa Kumari Jain, Gos No. 183, June , 2001. 3) Priyamvadacaritam of Bhikudeva, Ed.by the Late P.H. Joshi, 4) Kalandikaprakasa of Somanatha Vyasa, Ed. by the Late Prof. Babulal Shukla Shashtri and 5) Manuscriptology and text criticism by Shri J.P. Thaker. These three books are ready and waiting to be brought out in near future. In Addition to these institutional publications, the other research staff of the institute is actively engaged in critically editing some rare and unpublished important works based on MSS. only. Dr. S.Y.Wakankar, The Deputy Director of the institute, has been conducting courses/workshops in Manuscriptology, on being invited by different research institutes. His latest publication is : Literary gems from Sanskrit Literature : A Study of rare Manuscripts, which was published in June 2002. His other book is : Anandakavya by Ananda with Auto-Commentary. It is being published serially in the journal of the Oriental Institute. Another notable work from a Scholar from this institute is : A Bibliography of Palaeography and Manuscriptology (U.G.C.Sponsored Minor Research Project)- Complied and Edited by Dr.Sweta Prajapati, A Research Officer from our Institute. This work is all so under print and hope it will see the light of the day in near future. I may conclude this brief

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survey by pointing out a few difficulties faced by the scholars in procuring the required MSS. for their studies and by suggesting some measures for the organisation of MSS. collections. Difficulties : The first and foremost is the apathy of the majority of sanskrit scholars towards the study of Manuscripts, mainly because Manuscript-reading requires concentration and sincere urge to study. It involves a lot of patience and trouble beginning with the decipherment of letters - a really tedious job. The second reason is the absence of courtesy of even acknowledging the receipt of letters/reminders from scholars/institutes. The third reason is the lack of facilities to supply either xerox-copies or microfilm negatives, due possibly to the lack of funds. At some places, though these facilities are available, there is no qualified staff to handle these machines. Thus, rendering these machines redundant in course of time, these go out of order. The fourth reason is the innocence of the persons handling these collections of MSS. They are either businessmen or non-scholars as far as sanskrit, prakrit etc. are concerned. Added to that is their fear lurking in their minds that somebody will carry away their MSS. While referring to them in the premises also. It is tantamount to denying a scholar his dues. The fifth reason is the rules which do not permit to take the MSS. outside the premises, even for Xeroxing/Microfilming. Clinging to the word and not the spirit, some institutes just refuse to supply copies of their MSS and inform the needy scholars to carry their own machinery for getting the copies , which is physically impossible. There are other causes also that can be enumerated. I have, however, listed the major ones only.

Remedial measures: Suggestions: The Central Govt. be requested to issue orders to the directors of libraries in all the states and union territories to arrange to collect information of the existence of libraries in their respective regions that possess MSS. This can be done through the active help from the district education officers, impressing upon them the need to preserve this national heritage. A central advisory or Executive committee be formed for this purpose. The members should be interested active scholars from various institutions, who will render their services in

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this direction. In the states also, such committees be formed with the director of libraries/ Institutes. The main work of these committees should be to collect valuable and authentic information about the existence of different MSS. collections in their regions and to report it to the national committee for doing the needful in the matter. The national body should send science-trained personnel to different institutes and libraries for enlightening them on the measures of preservation/conservation of MSS. in the light of modern research/techniques. There should be a meeting of the state bodies in every quarter of the year and the national body should meet at least once in six months to try to sort out the problems and decide the next course of action. Efficient handling of these will definitely give rich dividends. Scholars should be invited to deliver talks on the topics connected with Manuscriptology, wherein the main thrust will be on preservation. Seminars at the state and national levels will also contribute their mite in this direction. I profusely thank you all for the patient hearing you have given to my talk.

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POETICS AND AESTHETICS SECTION
PRESIDENTIAL ADDRESS

By

RAHAVALLABH TRIPATHI

I would like to start by recording my deep sense of gratitude to this august body of scholars for giving me this opportunity to be with you as the Chairman of the newly opened section on Poetics and Aesthetics. Considering my humble disposition and the vastness of the area of this section, the task of preparing an address of the sectional president seems to me like an attempt to swim the multiferious waters of a sea by bare hands. This task has become evenmore baffling, due to my personal circumstances. I am at present living at Bangkok, where there is no library with old or new books of Alaṅkāraśāstra, neither there are books and material on Indian aesthetics available to me. On the basis of scanty notes and my own books that have been in my possession in this period of immigration, I will try to present an account of the academic activity in the field of poetics and aesthetics in the tradition of Sanskrit literature during past decades .

At the outset, I would like to quote the following lines from B.S. Mardhekar, one of the outstanding philosophers in the field of aesthetics in our times.

"The story of my aesthetic life is the story of a house devided against itself. The struggle was a poignant one; yet I do not think I ever really faltered"

(Mardhekar B.S.: Introduction to Arts & Man, 1937)

Much as the context of this self confession by Mardhekar differs from the topic of my lecture, to a great extent it summarises the efforts in the field of Alaṅkāraśāstra or Indian aesthetics in our age.

In Sanskrit, the Śāstric tradition of Alaṅkāraśāstra has continued till this day. After the works of pt. Chhajjuram Shastri[1], Narendranath Chaudhury[2] and Rewaprasad Dwivedi[3], new works like

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Abhirājayaśobhūṣam[4] are being produced. Pt. Bhagirath Tripathi who lived in this very holy city of Puri has written and published a very exhaustive work in Sanskrit describing the aesthetics and hermaneutics of Rasa theroy. Commentators like Jhalakikar Vaman and Mahamahopadhyaya Pattabhiram Shastri with their brilliant exposition of texts like Kāvyaprakāśa and Dhvanyālōka have substantially contributed to enrich the Śāstric tradition in this field. Even modern aesthetics, which is supposed to be a branch of Philosohpy coming from the western tradition, has attracted several traditional pandits to compose works in Śāstric style. We thus find that Govind Chandra Pande, a Philosopher of eminence coming out with his Saundaryadarśanavimarśaḥ an original work on aesthetics in Sanskrit written in the style of Sūtra and Bhāṣya; a very sensitive poet Jagannath Pathak composing Saundaryakārikatā, and pandits and authors like Shivaji Upadhyaya and Parikshit Sharma writing works like Saundaryamīmāṃsā in Sanskrit. Dr. De also had made a new beginning by his "Sanskrit Poetics as an Study in aesthtics" Modern studies of Alaṅkāraśātra or Indian tradition of Poetics and aesthetics however started from the later half of ninteenth century. I would like to put up the development of these studies into three phases. The first phase spread from 1865 to the first of twentieth century, comprises attempts for historical presentation and documentation. During the second phase the focus shifted to the multiplicity of the systems of Alaṅkāraśātra and attempts at comparative studies of eastern and western aesthetics were more seriously taken up during the second half of twentieth century. In the third phase attempts at re-organization of the systems of Alaṅkāraśātra and at evolving new systems of aesthetics have come into the forefront.

Ananda Coomar Swami, M.Hiriyanna, P.V. Kane and S.K.De are some of the important authors of the first phase. Coomar swami and Hiriyanna were more concerned with presenting the world view and the uniqueness of Indian aesthetics. They expounded the metaphysics that governed the art; whereas P.V. Kane and De tried to complete histories of Sanskrit Poetics. "Art Experience" by M. Hiriyanna is one of the most important philosophical discourses on Indian aesthetics. It appeared in 1919. The History of Sanskrit Poetics (as a preface to the edition of

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Sāhityadarpaṇa) by P.V. Kane as well as "Sanskrit Poetics" by De-both of these were first published in 1923. On the other hand, the Nāṭyaśāstra of Bharatamuni as a most exhaustive and encyclopaedic source book for Indian aesthetics had already drawn the attention of the scholars during the last decades of ninteenth century after the publication of Daśarūpaka by Haal in 1865. In 1894 with publication of the Kavyamala edn. the complete text of this voluminous discourse was made available These early beginnings in the field of Sanskrit Poetics and Aesthetics by Hiriyanna, Coomarswami, Kane and De have remained the fountain heads for studies in this field. They also laid the ground plan for the study of Indian aesthetics. However, the picture of Indian Aesthetics which emerged during the first phase of its studies by stalwarts like Kane, De or Coomarswami was neither complete nor flawless. These studies were marred by the following shortcomings -

(i) They presented a view of Alaṅkāraśāstra under an impact of colonialism. The pandits and authors found a synthesis and culmination of all theories in rasadhvani system. Anandavardhana and Abhinavagupta were supposed to have established the norms to be upheld throughout a millenium. Both Kane and De accepted the so called division of Alaṅkāraśāstra into six schools, without considering the fact the tradition of Ācāryas nowhere accepts this so called rigid compartmentalization. In fact, the historical perspective adopted by Kane and De and other authors of the first phase was debatable. These authors accepted a linear model for the treatment of the development of concepts of Poetics and classified the whole. Eventhough Dr. S.K. De devoted some space to the later authors in his Sanskrit Poetics, it was believed that the most fertile period of Alaṅkāraśāstra was over by the end of eleventh century and there were no great Ācārya after Abhinavagupta. Paṇḍitarāja Jagannātha was some how supposed to be an exception. In fact, the filed of Sāhityśāstra has been vibrating with new ideas and there has been of original thinkers and great Ācāryas during the so called period of decandence i.e. from 12th century onwards. The debate between Appayadīkṣita and Paṇḍitarāja continued till ninteenth century and works like Kāvyaprakāśakhaṇḍana challenging the whole discourse of Kāvyaprakāśa of Mammaṭa were

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composed. I am glad to note that recently two scholars, M.Sivakumarswami from Bangalore and A.K. Shrivastava from Allahabad have worked on the development of rhetorics in Sanskrit from 16th century onwards and have discussed around some hundreds of authors who have composed new works in this field.

The publication of the text of Nāṭyaśāstra critically edited with the only available commentary of Abhinavagupta from Vadodara made a glorious begining of the second phase. It also established Abhinavagupta as an aesthetician *par excellence.* Dr. K.C. Pande in his work on Abhinavagupta and his voluminous dissertation on Comparative Aesthetics Vol. I & II made another begining by bringing Abhinavagupta into the forefront of the history of Sanskrit Poetics. It was mainly because of Dr.Pandey's endeavours that Abhinavagupta has occupied a focal position in the studies and discussions on Indian Aesthetics in the past century. In the first vol. of his Comparative Aesthetics also, Pande devoted a major portion of discussion to Abhinavagupta, leaving very little space for the other theorists. The Second vol. of his stupendous work starts from Plato and updates the treatment on Western Aesthetics with the Croce.

The Greek and Indian traditions were supposed to the twins which could never meet. M.L. Varadpande in his volumes of history of Indian theatre has re-examined the question of interrelationships between the Indian and Greek traditions of theatre and aesthetics during pre-christian era. Recently Bharata Gupta[7] has come out with a very authentic and first hand study of Greek drama and various existing models of ancient Greek theatres to show that the two traditions have always remained very close to each other.

Suresh Dhayagune (Pune, 1981) extending the frontiers of the line adopted by Dr. Pandey, attempts a comparison of Anukṛti and the theory of imitration. He also makes a study of the Metaphor in Indian and western concepts. Ramaranjan Mukherji (Calcutta, 1972) has studied the concept of Imagery in the light of Bhartṛhari's theory of Sphōṭa. R.S. Mishra in his monumental work on "Coleridge and Abhinavagupta" almost exhausted the possibilities of comparative studies. C. Rajendran (Calicut, 1994) and R.S. Pathak (Delhi, 1988) examine the theories of

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Ānandavardhana, Kuntaka and Mahimabhaṭṭa.

During 1919, Mahamahopadhyaya Kuppu Swami Shastri delivered a course of twenty lectures in the University of Madras on "The methods and Material of Literary Criticism in Sanskrit"and in 1931 he delivered four lectures in Annamalai University on " Highways and byways Literary Criticsim in Sanskrit ". These lectures subsequently published in form of small monograph, have unearthed fresh grounds of studies in this field. By highways, Kuppu Swami meant the principles underlying the spirit of literature and by byways he meant the concepts related to its from. Kappu Swami also gave dialgrams to exibit the interrelationship of these elements belonging to the spirit and the form of literrelationship of these elements belonging to the spirit and the from of literature. He thus started fresh discussions on re-organizing the pricniples of literary criticism in Sanskrit and also to revise and revisit the framework of studies formulated by Kane and De.G.T. Deshpande raised some fundamental questions and interpretative problems in his Bhàratīya Sāhityaśāstra in Marathi. V. Raghvan's voluminous work on Bhoja's Śṛṇgāraprakāśa and .Krishnamoorthyâs studies on Kuntaka as well as the publication of Alaṅkārasarvasva with Vimarśiṇī of Jayaratha and the studies on the same by late R.C.Dwivedi came to demolish the unilinear model adopted Kane and De. Bhoja, Rājaśēkhara and Ruyyaka came to be regarded as authors opening new vistas and re-structuring the whole system of Sanskrit poetics.

The diversity in the field of ancient Indian aesthetics re-discovered with new facets after the publication of the Viṣṇudharmōttarapurāṇa (third Khaṇḍa, Stella Kamrisch and Priyabala Shah (Vadodara, 1961) have done excellent work on his very important text. The text of Nāṭyaśāstra needs critical exmination and corrections.

Many professors and scholars of English literature like Krishna Rayan, Kantak, R.S. Pathak turned towards Sanskrit poetics during this phase. Rayan calls the Vibhāvas Anubhāvas and Sañcārībhāvas as objective correlatives. He thinks that the concepts of Eliot can be further updated with the incorporation of Rasa theory and his objective corelative should also include a subjective correlative. Rayan also finds similarity between

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Abhivyaktivāda of Abhinavagupta and the synbolism of Sussan Langer. He regrets that Rasa-dhvani model lost its ascendancy with the advent of European criticism and appearance of regional mutations. On the other hand, all the discussions on Rasa were said to have become obsolete by some of the modern critics of vernaculars. Rasa talk is junk said Gangahdar Gadgil, a Marathi literateur. The statement is a correllerry to Henry Ford's saying "History is bunk". On the other hand Motilal Jotwani applies the concept of Rasa-dhvani to medieval Sindhi poetry of Shah Abdul Karim. Rayan upholds Rasa-dhvani theory as it reflects distictive interest in It induces the reader to reconstruct the meaning by himself. The concept of symbol and the concept of unconscious are most important additions to the Rasa-dhavani theory. Rayan, Kantak and Pathak advocate the the applicability of Rasa-dhvani and vak rokti systems to modern literature in languages other than Sanskrit also.

Rayan extends the theory by suggesting some of new sources of Vyañjanā or suggestion. They are omission, suppression, ellipses, brevity, reticences, hiatuses, silences, fractional fragmentary utterances- these are negative sources and they are as production as the positive Vyañjakas. Modern writing is characterised by an unprecedented incident of gaps and indeterminacies in the text resulting from disruption of such rational frames and syntax. The printing techniques have made it possible to evolve typographical presentations leading to suggestion. Rayan has applied dhvanitheory to several texts from modern literature in other languages. The volumes brought out by R.S.Pathak under his able editorship provide very interesting readings and presents further explorations in this area[9].

It is not simply a coincidence that two monographs of the same title "Sahṛdaya"[10] by Vidyaniwas Mishra and Krishna Rayan have come out in recent decades. The discussion on the concept of Sahṛdaya in Sanskrit poetics has become even more significant considering the modern theories of reader's response in literary critism as advanced by some post modern critics like Rolland Barth. Rayan rightly says that the reader's emotional responses are not solipsistic or inviolably personal but are determined by implicit system of codes and systems and conventions of

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readings internalised by them. The community consensus and the page with the marks on it are effective constraints on any impressionism or idiosyncrsy resulting from the reader's freedom to produce meaning.

Despite the rejection of Rasa for modern literary scene, the discussion in Indian aesthetics have been returning to it. Patankar in his article "Some Reflections on Rasa Theory collected in "Glimpses of Ancient Indian Poetics"[11] rejects the Śāstric model of Rasa-Niṣpatti but finds its basic concept viable for modern literature. He also raises the question why the value system and social ethics have been overlooked from rasa aetrhetics, without however considering the fact that the theory of Aucittya is always invariably imbued with the concept of Rasa.

The lines of study adopted by these professors mostly rested on comparisons. Pathak brought out the features of Kuntaka's theory of Vakrokti in the light of the concepts of oblique Poetry; Kantaka made comparative studies of Bharata and Aristotle; G.S.Bhatta found similarities between the theory of Meredith and the concept of Hāsya;. Patankar between the theory of Karuṇarasa and tragedy.[11]

A voice of protest and challenge is raised in the second phase by Ganesh Devi[12] who has discarded the framework of Sanskrit Poetics and finds that the colonization has left the Indian mind in a state of amnesia and cultural demolarization. As a result there is stagnation in every discipline. The stagnation has to be broken by turning to the indigenous traditions and the poetics in regional languages. The whole discourse by Devi, howsoever, brilliant as it may be, abdrutply ends with a call to return to the indigenous traditions. Devi does not specify what exactly these traditions are in the field of literary theories and how a new framework of Indian Poetics can be built up on their basis. He has also not paid any attention to the systematic efforts for evolving canons of rhetiorics or aesthetics being made in vernaculars on the basic of Classical Sanskrit poetics and regional literary traditions. He seems hardly aware of Acharya Ramchandra Shukla who under the influence of the poets like Tulasī, imbibed the concept of Lōkamaṅgala in his intepretation of Rasa. Ramachandra Shukla also gave a new dimension to the interpretation of Rasa aestheetics by accepting a middle stage of Rasa-realisation (Rasa

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Pratīti Kī Madyamāvasthā) also called as Sīladarśana by him. He anticipates the Brechtian alination effect in the treatment of this Sādhanāvasthā. Pt. Hazari Prasad Dwivedi presents another noteworthy example of an effort at designing a new frame work of aesthetics. He adopts several terms used by Kālidāsa like Anyathākaraṇa, Karaṇavigama, Vinineśa, Yathālikhitānubhāvī, Samādhi and builds up the syntax and semantics of a whole system of aesthetics by re-interpreting them. When critics in vernaculars were translating and adopting the terms from new stylistics like distortion, register etc. the discourse by Hazari Prasad Dwivedi comes to us as an attempt without distortion.

Pt. Vidyaniwas Mishra started his interpretration of aesthetic by quoting the same stanza which Abhinavagupta also quoted for elucidation of his rasa theory Ramyāṇi Vīkṣya etc. He invests the concept of Paryutsukībhavana as hinted upon by Kālidāsa there with his aesthetics vision. It is yearning for fulfilment, Eventhough he shuns from Śāstric standardizations. The discourse by Vidyaniwas Misra leaves the question whether Utkaṇṭhā as accepted by him in a very broad perspective be adjusted as a Sthāyī Bhāva of the Mahārasa which he seems to advocate ? [10]

The concepts of structuralism and post-structuralism in literary criticism as well as post - modernism have provoked the scholars of Sanskrit Śāstras for further investigations and re-interpreptations. The studies on Bhartṛhari and Buddhist philosophers like Nāgārjuna have received new dimensions has a result of this interaction of philosophies. Similarly the studies on Bhāmaha, Daṇḍin, Vāmana have assumed added significance in the light of these new theortical developments. Emphasis has duly gone to the study of form and structure in literature and even Rasa-aesthetics is being interpreted from the structuralist point of view. Nanavati has rightly placed Vāmana as a formalist thinker.[14] K. Lele [15] examines Bhāmaha in the light of modern concepts of stylistics. Shikarpur Krishnamurthy further advances the line of his illustrious predecessor prof. K. Krishnamurthy in his studies on Kuntaka. [16]

The concept of Alaṅkāra also has assumed new significance. In one of my articles I have made an attempt to correlate the triple meaning of

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the Upapada Alam in Ala ṅkāra - Bhūṣaṇa, Vāraṇa and Paryapti with the three levels of existence in Vedic world view Ādhibhautika, Ādhidaivika and Ādhyātmika, thus reaffirming the comprehensive and all pervading nature of Alaṅkāra in literature as well as arts.

I now come to discuss some other attempts which bring out the facets of the third phase of development in our area. Ashok Kelkar has attempted a study of Sanskrit Poetics with a view to re-organize it and interprete its systems for the readers who are basically not trained in Kāvyasāśtra. He has tried to analyse the concepts in light of the world view of the ancients.[17] Another new direction which emerged in late sixties-seventies of the past century was to re-interprate Alaṅkārasāstra and present it "Ethos hermaneutics in global perspective." "Liberary Therory -- Indian Conceptual Framework" by Kapil Kapoor is another attempt to examine the theoretical framework of Alaṅkārasāstra in the light of India's intellectual traditions. Kapoor has tried to explain the undercurrents of Indian theorries of Poetics in the background of the Vedic.

Philosopy of Rta and the treatment of Daivī Sampad in Śrīmadbhagavadgīta. To Dr. Kapoor, Bhāva is not in opposition to intellect, but a stage in total intellection," He also calls Rasa and Bhāva as mutual illuminators.[18]

C. Rajendra in his "Trans-cultural Approach to Sanskrit Poetics (1998) makes studies of some of the concepts in the light of structuralism. His fresh work Sign and Structure (Calicut 2000) up dates the concepts offering a critique of post modern criticism. Studies in Comparative Poetics (New BBC, Delhi, 2001) is his latest contribution in this area. Rajendra Nanavati in his "Essays on Sanskrit Poetics" makes yet another attempt at restructuring the concepts and theories. He also accepts Alaṅkāra as a broad category and Rīti as a technique to invest poetic beauty. He intepretes Bhāvanāvyāpāra of Bhaṭṭanāyakas 'the aesthetic process'.

I now come to examine some new tendencies that have surface in the study of Sanskrit poetics and aeshetics recently. The studies on later authors belonging to the period from 16th century onwards have received stimulation. This has led to the re-discovery of some of the authors of

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Alaṅkāraśāstra who were so far overlooked. Āśādhara Bhaṭṭa is one of such Ācāryas. Twentieth century saw the publication of the works of Ācāryas like Visvēśvara Pāṇḍē and Āśādhara Bhaṭṭa for the first time and this century will be enriched with yet another unknown work byĀśādhara Bhaṭṭa's Rasikānanda a ms of this work is being edited by Dr. Rajendra Nanavati. In Rasikānanda all the examples are given from Śrīmadbhagavadgīta or Gargasaṃhitā .

The viability of Alaṅkāraśāstra is also being re-confirmed by his applications to the literature in modern Indian, south east Asian of European languages. I have already reffered to some of the beginings which have been made in this direction. Dr. Haridatta Sharma in his article on "Elements of Sanskrit Peotics in Thai Poetry" examines the Thai literature through the canons of Alaṅkāraśāstra[19]. Srinivas in his "Ethos of Indian Literature" has made a laudable attempt to bring out the basic unity of aesthetic canons in Sanskrit, Tamil and Kannada and to evaluate the classics in these languages on the basis of these canons.

Throughout Twentieth century, Nāṭyaśāstra of Bharatamuni has occupied the attention of scholars as an Ākara Grantha or primary source book for the study of Indian aesthetics. The emphasis, however, shifted to it as a text offering an objective view of Rasa and Bhāva, overruling the subjectivity which has been so predominant in the interpretations of savants like K.C. Pandey or Coomar Swami.

Rasa and Bhāva came to be viewed as elements embedded in the structure of Nāṭya, rather than in the unique experience of Sahṛdaya, K.Krishnamurthy remarks-what deserves our special attention here (in Bharata) is the fact that the words Rasa and Bhāva are used in connection with the actor and the artist and not in connection with the spectator. Bharata's Nāṭyaśāstra if studied in the background will show how nowhere are the words Rasa and Bhāva are confined to describe the spectator's exclusive experience. They are invariably used to refer to the activity of the artist. In other words a historical approach to the concept of Rasa and Bhāva must admit that these two words describe the aesthetic situation, the art object outside, more than the subjective state of the critic." [20] Barlinge opted to call Sthāyī Bhāva as stage symbol contunuum

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[21] and Rajendra Nanavati suggests that Rasa can also be studied as poetic form.[22]

The following table being reproduced by me from my earlier works will also substantiate the structuralist view of the whole concept of art in Bharata -

Puruṣārtha	Kāma	Dharma	Artha	Mōkṣa
Rasa	Śṛṅgāra Vīra	Ṛaudra	Bībhatsa	
Avāntara Rasa	Hāsya	Adbhuta	Karuṇa	Bhayānaka
Abhinaya	Āhārya	Vācika	Āṅgika	Sāttvika
Vṛtti Kēśikī	Bhāratī	Ārabhaṭī	Sāttvatī	
Pravṛtti	Dākṣiṇātyā } Āvantī }	Māgadhī } Āvanti }	Pāñcālī } Māgadhī }	Pāñcālī } Māgadhī }
Nāyaka	Dhīralalita	Dhīrōdātta	Dhīrōddhata	Dhīraśānta

The treatment of rasa as a singular, isolated and unique experience tends to make it unaccessible to a large number of readers or spectators who are prone to read a poem or visualize a dramatic performance with contemplative feeling, and not with heart completely submerged in the world of fancy- Rasāvēśa- to adopt the terminology of Abhinavagupta's tradition. Rasa thus came to be interpreted as an element embedded in the structure of dramatic piece or poem. Rajendra Nanavati equated it with aesthetic form of western theorists. Barlinge opted to call Sthāyī Bhāva as "the meaning of stage -symbol continuum"[21]

Visvēsvara Pandey a very eminent Ācārya discusses the concept of Māyārasa as a prima fecie view. Gangaram Jadi another author of eighteenth century in his Rasamīmāṃsā holds two types of Rasa-Mukhya and Amukhya. The distiction between the two according to Jaḍī lies in respect of the former's being Asaṃlakṣyakramavyaṅgya whereas the latter is Saṃlakṣyakramavyaṅgya.

It is in this context that Bharata's concept of basic (Mūla) Rasas and Abhinavaguptaū's concept of Hāsyarasa become particularly significant. Exploring the horizons hitheto left undiscussed by stalwarts like K.C.Pandey, younger scholars like Sunther Visuvalingam and

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Radhavallabh have dealt with the aesthetics of Bībhatsa when it is to be considered as a Mūlarasa in Bharata's system, and the all pervading nature of Hāsya. (Ētēna Sarvē Rasā Hāsyē Antarbhūtā iti Darśitam. - Abhinavabhāratī GOS Vol I p. 297.)

Brahmanand Sharma has made an attempt to interprete the theory of rasa on Marxist lines. He identifies Rasānubhūti as Satyānubhūti - i.e. the experience of reality. In this way the aesthetic experience here differs from the experience of Rasa as explained in the tradition of Abhinavagupta, as it is devoid of spiritual ecstasy and imbued with consciousness for reality. Satyānubhūti to him is a fusion of minuteness of truth and emotional involvment. Lōkasatya or empirical reality is the base for poetic creation. This Lōkasatya also originates from Prāṇaśakti and Prāṇaśakti rests on economy. Again this economy is based on Śrama or work . [23]

I now turn to examine the task yet to be accomplished in the coming decades in the field of poetics and aesthetics. A systematic work on the text of Abhinavabhāratī could not be taken up V.M.Kulkarni (Studies in Sanskrit Sāhityaśāstra, BLII, Patan, 1982) has worked on restoration of Abhinavabhāratī on the basis of its reproductions by Hēmacandra, Rāmacandra-Guṇacandra and the anonymous author of Kavikalpalatā.

In the end I would to take a note of some of the works basically of reference value in this area. Sāhityaśāstrakōśa by Rajvansh Sahay Heera in Hindi and Alaṅkārakōśa by Dr. Brahmamitra Awasthi, which provide encyclopaedic records, Nāṭyaśāstraviśvakōśa in four volumes by the present author is another encyclopaedic A Bibliography of Alaṅkāraśāstra compiled by me under the joint editorship with Dr. Dharmendrakumar is an attrempt to present the record of publications, books and research papers, in the field of Alaṅkāraśāstra including Poetics and aesthetics during the whole century.

Intensive urge of the child and intellectual urge of the adult are entwined in the experience of rasa. It is a Krīḍanīyaka esthetuic activity is interpreted as a play by Spencer (Indian Theory of Aesthric : P.S. Shastri, p. 135, Delhi, 1989)

To conclude, the journey of Sanskrit poetics and aesthetics in this age has been through many cross-roads and bi-furcations and diversions.

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But many highways and byways have been covered and some new ones have been discovered

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All India Oriental Conference, Puri (2002)

आसफविलाससमीक्षा

डॉ. जयश्री चट्टोपाध्याय

विद्वल्ललाटन्तपः पेरुभट्टलक्ष्मीतनयो निखिलालङ्कारिककुलललामभूतस्तर्केषु कर्कशधीः पण्डितराजो जगन्नाथः स्वेन महिम्नाद्यत्वेऽपि अपराभूतस्तिष्ठति। अस्य तर्कशरशतविप्रतिपन्ना विश्वनाथादय आलङ्कारिका वैयाकरणाश्च प्रायः खण्डं खण्डं ययुः। परमयमपि दिल्लीवल्लभपाणिपल्लवच्छायामधिशयानः सत्येतिहासपराङ्मुखः 'आसफविलासे' आसफखानस्य, दिल्लीश्वरस्य शाहिजाहानाभिधस्य भारतेश्वरस्यानवगीतमहिमानमाविष्कृत्य मुमोद। 'सेवां लाघवकारिणीं' कृतधियः स्थाने श्ववृत्तिं विदुः।

भ्रातृद्वेषी पितृद्वेषी शाहिजाहानः बहुमन्दिरनिर्णाशी अत्र जगदण्डमण्डल-पुण्डरीकः समस्त प्रशस्तभूपालशिरोमणि मयूखमालोद् भासितचरणन रवरः शरदिन्दुचन्द्रिकाचयचमत्कारचुलुकितचराचरान्तर तिमिरघोरणिः पुलकित-सुरासुररमणीसमुद्गीतयशः सहृदयहृदयानन्दं विदधाति। तस्यैव महामहिमशालिनो गजवर्णना वाजिवर्णना दानवर्णना च आसफविलासे विवृद्धिं यान्ति।

बहुमन्दिरविध्वंसी शाहिजाहानः गौरीं गजाननं जानाति न जानाति वा अस्माभिरवगन्तुं न शक्यते। इतिहासोऽत्र जोषमातिष्ठति। परमस्य शाहिजाहानाभिधस्य चक्रवर्तिनः हस्तिनो दानकीर्तिं वर्णयन्ती

गौरी गजाननस्योन्निद्रस्य रात्रौ भीतिं जनयितुमियेषेति आसफविलासाद् वयमवगच्छामः-

"रुदतो निशि शैशवेन दूरीकृतनिद्रस्य गजाननस्य गौरी।
उपगायति भीतये यदुद्यन्मदयूथाधिपयूथदानकीर्तिम् ॥"

श्रीगजवदनाय नमः इति गजवदनं नमस्कृत्य 'आसफविलासः' प्रारभ्यते। गजवदने दत्तावधानो जगन्नाथो गजवाजिवर्णनयैव ज्वलत्प्रतापानलस्य शाहिजाहाननृपतेः काश्मीरगमनमवर्णयत्-"स कदाचिद्विपुलबलवशीभवद्वसुमतीवलयवेल्लनीकृतय शोविमलां शुकः प्रचण्ड भुजदण्ड मण्डलीभवत् कोदण्डनिः सरत्काण्ड खण्डीकृता शेषशात्रवः करटतटनिर्गलन्मदद्रवनिर्झराणां सम्प्रति समुत्पन्नानां धराधरशिशूनामिव रिङ्गतां मत्तगजानां संघट्टैः प्रथमसमागमत्रस्तनवाङ्गनानासाग्रलम्बिमुक्ताफलचापल्यमलिम्लुचानां प्रतिखुरनिकरशिलातल-संघट्टसमुच्छलद्विद्युद्वल्लीकृतविपुलविस्फुलिङ्गच्छटापटलानां वाजिनां राजिभिश्च समाकुलया सागरसमानया सेनया समावृतो विषमतरारोहावरोहाभिः स्वरावृत्तिभिरिव क्लेशप्रचुरपरिणामसुखाभिर्वैदिककर्मसरणिभिरि पद्धतिभिरनाकलितदुःखलेशं कश्मीर-

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देशमाजगाम। इसलामधर्मरतस्य नृपस्य बन्धुरपथानुसरणं वेदानुसरणैरुपमितं चमत्कृतिमाधत्ते सार्वभौम: शाहिजहाननृपति:; तस्य श्वशुर: मुमताजपिता, प्रबलपराक्रमी जाहाङ्गीरश्यालो नूरजाहाभ्राता आसफखानमहोदय:; लोकलोचनरम्य: काश्मीरदेशश्चेति आसफविलासे वर्णितव्यानां भागत्रयमुपलभ्यते।

जाहाङ्गीरप्रणयिनी जगदालोकस्वरूपिणी नूरजाहान् विश्वसुन्दरीत्यभिधया न विश्रुतापि विश्वविश्रुतलावण्यमयी महाप्रभावपरायणा सम्राज्ञी आसीत्। अस्या भ्रातासीद् आसफखानमहोदय: यश्च स्वसु: प्रसादात् दिल्लीश्वरसभायां प्रतिष्ठां लेभे। नूरदीनाख्यया जाहाङ्गीर: जगन्नाथेनान्यत्र प्रवन्दित:। परमयमहिफेनासक्त: नूरदीन् नूरजाहनैकतमवशीभूत: आसफखानस्य कुमन्त्रणया आत्मजेन शाहिजहाननराधिपेन च सर्वथैव विर्यस्तो विमूढचित्त: दुर्बल आसीत्। खुरमाख्य: शाहिजहान, आसफखानो, नूरजाहानसम्राज्ञी च, सम्राज: प्रच्छन्नानुमत्या तस्यात्मजं पञ्चत्रिंशवर्षीयं प्रजा–प्रियमेकपत्नीकं हतभाग्यं खसरु नेशतु:। शाहिजहानस्तस्य भ्रातरं परमेजमपि राज्यबुभुक्षया जघानेति जनश्रुति: येन हेतुनायं स्वपुत्रेणौरङ्गजेबेन धिक् कृत:। नूरजाहानजामातु: शाहिजहानस्य भ्रातु: शाहरियारस्य नेत्रनाश: कृत आसफेन येन च शाहिजहानसिंहासनं सर्वथा निष्कण्टकं जातम्। अस्मदीयधर्मशास्त्रानुसारेण 'अन्धोऽचिकित्स्यरोगाद्या भर्तव्या: स्युर्निरंशका:', पैतृके वित्ते एषामधिकारो नास्ति, का कथा पितृसाम्राज्ये! भारतीयानामियं स्मृतिर्मुघलराजवंशैरपि अनुसृता। खसरोरपि अन्धत्वं विहितं राजाज्ञया। यथा शाहिजहानाभिध: सार्वभौम: सम्राट् तथैव सामन्तचक्रचूडाचुम्बितचरणनख: नबाबासफजाही, नैष्ठुर्येण रक्तलिप्सया क्रूरतया दुस्तरदुर्नीतिं समालिङ्ग्गन्तौ एतौ इतिहासे पूजनीयतां नाधिजग्मतु:। एषामात्मत्यागो नास्ति, किन्तु भोगाग्निलैलिह्यमानो स्वजनं हन्तुमुद्यत: रसज्ञानां दु:खं जनयति।

यदनुचितं तथ्यं तन्न काव्यमलंकुर्यादिति एरिष्टटलमहोदयस्यायं निर्देश:। मिथ्यापरायणा: कवय:। स एव महाकविर्यस्तु असदपि सज्जनयति इति होमाराख्यकविरेवं मन्यते इत्यपि एरिष्टटल–प्रणीतकाव्यशास्त्रस्य बुचारकृतानुवादाद् वयं जानीम:। अस्माकमपि भारतीयानामत्रैव स्वरस:। न हि इतिवृत्तमात्रोट्टंकनेन कवेरात्मपदलाभ: वर्णनागौरवाद् ग्रावप्रख्यमितिवृतं निजरसमरात् चकास्ति। प्रस्तरीभूतादितिहासान् कविकल्पनाया लोकोत्तरप्रभावात् रसपीयूषं निष्यन्दयते। उक्तं काव्यालंकारसूत्रवृत्तौ वामनेन च वैदर्भीरीतिमधिकृत्य–

वचसि यमधिशस्य स्यन्दते वाचकश्रीर्वितथमवितथत्वं यत्र वस्तु प्रयाति।

अत: खलु आसफविलासे उपेक्षित इतिहास:, मलिनीकृत: शर च्चन्द्र मरी चिरा सफस्य सुनिर्मलयशसा। महिमास्य शाहिजहाननृपतेश्च दुराघर्ष: प्रतिभाति नैष्ठुर्य मनयोर्मा धुर्यमवगाहत। किं बहुना, दुरपनेयकलङ्कपङ्केन नाच्छादितमनयोश्चरित्रम्। स्तुतविक्रमस्य शाहिजहानस्य नैष्ठुर्यं यथा नामासितं तथैवास्य सौन्दर्यस्पृहा, स्थापत्यनिपुणता, प्रणयचेतना, नात्र लब्धावसरो:

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दृश्यन्ते । आसफदुहितुः प्रासादालङ्कारस्वरूपिण्याः शाहिजहानप्रियाया मुमताजमहलहाभागाया आसफविलासे उल्लेखलेशो नास्ति । ऐतिहासिकभावनया यन्नोद्भावितं तथाविधमासफचित्रणमत्र दृश्यते। अस्य चरणकमलपरिमललोलुपा विद्वांसो भ्रमरा इव मधुव्रता वर्णिताः। अस्य यशो हिमाद्रिप्रसूतगङ्गातरङ्गाभिरामं निर्मलं भाति। अयं महामहीरुह इव, द्विजकुलायहितः क्रतुरिव, मधुरिव सकल सुमनःप्रसादनोऽपि हिमांशुरिव सकल सुमनःप्रसादनः, समरार्चितोऽप्यमरार्चितः , सार्वभौमसंबन्धिषु सकलेषु सामन्तेषु वाङ्मयेष्विव काव्यकलापः, काव्यकलापेष्विव ध्वनिः ध्वनिष्विव रसो, रसेष्विव शृङ्गारः, सकलसहृदयहृदयगंमेन महिम्ना मधुरिम्णा च सम्भावितः सकलशास्त्रसारावगाही नबाबासफजाही।

अमरेषु देववृन्देषु आसफमहोदयस्य कापि श्रद्धा आसीद् न वेति वेत्तुमक्षमा वयं वर्णनया देवाभिरामतामस्य जानीमः। सालंकारासफवर्णनायामलङ्कारशास्त्रपरिनिष्ठितस्य जगन्नाथस्य शास्त्रसन्धानपरा दृष्टिर्बहिरुद्गता । काव्यकलापे ध्वनेर्महिमा प्रथितः, किञ्च वस्त्वलंकाररसध्वनिषु रसध्वनिः श्रेष्ठः इति नात्र विमतिः। शृङ्गारादिनवरसेषु शृङ्गारस्याभ्यर्हितत्वं शृङ्गार एव मधुरः परप्रह्लादनो रस इति अलंकारशास्त्रनिरुपितानां विषयादीनामत्र वर्णनायां सारतः प्रतिष्ठा चमत्कृति-माधत्ते। मुखं वर्णनातिशयात् चन्द्रश्चेद् भवति तर्हि कथं जगन्नाथाभिमतः आसफजाही स्वमहिम्ना रसध्वनेरुपमेयतां नाधिगच्छेत्। परमत्र प्रश्नो जागर्ति किमयमपि सामन्तचक्रचूडामणिः सकलशास्त्रसारावगाही स्वयं जानाति ध्वनेः स्वरूपं न वेति? जानाति किमयं नवधा विभज्यमानस्य रसस्य स्वरूपं यदाश्रित्य युगे युगे आलङ्कारिकाणां विवादविमर्शः कालात् कालान्तरं प्रधावति।

वाङ्मनसवर्त्मातिवर्तिपुञ्जीकृतसकलकुसुमसौकुमार्यसारमयैरवयवैः स्वयमनेनेव निर्मिताभिः भृशं नयननिपातस्थानी भवदङ्गी भिस्तनुतरतनुच्छाया दन्तुरित वनान्तराभिर्नि कषशिलातलोल्लिखिताभिरिव काञ्चनरेखाभिः निबिडतर-नीलपयोदभ्रमेणागताभिरिव सौदामिनीभिरिव समलङ्कृते काश्मीरदेशीये निशात - उपवने आसफखानस्यानङ्गविलासं व्यतिरिच्य न कोऽपि विशेषो मनागपि अस्मान् स्पृशति। वर्णनायामत्र भोगैकसारता प्रतिपादयति कविकृतेरसारताम्। महोपकारपरम्परावशीकृतमानसः जगन्नाथोऽत्र आसफखानस्यान न्यसामान्यकलत्रवृत्तिमाविष्कृत्य नन्दति। पण्डितराय इत्युपाधिरनेन जगन्नाथेन शाहिजहाननृपतेरधिगतः माथुरकुलाधिपेन रायमुकुन्देनादिष्टोऽयमासफविलासमरचयत्। अथ सकल लोक निस्तार विस्तारित महोपकार परम्परा पराधीन मानसेन प्रतिदिनमुद्यदन वद्यहृद्यगद्यपद्या द्यनेक विद्याविद्यो तितान्तः करणैः कविभिरुपास्यमानेन कृतयुगी कृतकलिकालेन कुमतितृणजाल समाच्छादित वेद वनमार्ग विलोकनाय समुद्दीपित सत्तर्क दहनज्वाला जालेन मूर्तिमतेव नबाबासफखान मनःप्रसादेन माथुरकुलसमुद्रेन्दुना रायमुकुन्देनादिष्टेन श्रीसार्वभौम शाहिजहान प्रसादाधिगत पण्डितराय पदवी विराजितेन तैलङ्गकुलावतंसेन पण्डितजगन्नाथे नासफविलासाख्येय माख्यायिका निरमीयत' इत्यन्ते जगन्नाथस्य स्वाभिमान इत्थं प्रकटितः ।

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बहवो विश्रुतकीर्तय आलङ्कारिका: काश्मीरदेशीया:। परमत्र काश्मीरं वर्णयति जगन्नाथो जन्मयस्य वाराणस्यां, कर्म दिल्लीनगरे, जीवनान्तो मथुरायां वाराणस्यां वा। लोकमुखात् श्रुत्वैवायं काश्मीरं वर्णयति न तु साक्षात् दृष्ट्वेति वर्णनमात्रैवं प्रतीयते। जगन्नाथवर्णित: काश्मीरदेशो रजतप्राकारणेव हिमगिरिणा गौरीगुरुणा प्रालेयपुञ्जपञ्जरितेनेव समावेष्टितो बभूव। परिणततुन्दिफलभारावनम्रास्तत्र शाखिन:, निबिडतरशाद्वलश्यामलिम्ना मरकतमणिमयीव समुल्लसति च वसुमती। पद्मसौरभाकुला मधुपास्तेषां गुञ्जनमुखरोऽयं देश: प्रतिभाति। अपरिमितफलपुष्पसमृद्धोऽयं देश: इन्द्रनीलच्छायया सलिलानामाकरै: कमनीयतर: पद्मपुष्प परागच्छुरित: सारिकानुपमकलजितवीणागीतसमुच्छलित: सदोल्लसति। वर्णिताऽत्र कण्डयितकपोला राजहंसानामावलि: ये च राजहंसा नाधुना काश्मीरे दृश्यन्ते। त्रिकालेश्वरस्त्रिकालातीतोऽमरनाथोऽत्र अमरेश्वर इत्यभिधां गच्छति सेवितुं यं पितामहदेवेन्द्रादयश्च तत्र यान्ति। यद्यपि जगन्नाथो जाहाङ्गीरसमकालवर्ती तथाप्यत्र शलिमारोद्यानस्योल्लेखो नास्ति। नास्ति च नदीहृदानां सिंधुवितस्तादीनां नामत: समुल्लेख:। किन्तु अद्यापि हृदयहरणो निशातोद्यानचमत्कारो निशातोपवने रमणीयतामदिगच्छति। आसफविलासोऽत्र जगन्नाथस्य वर्णनीय:। अतो निशातोपवनस्य लोकाभिरामसौन्दर्य निसर्गप्रियाणां मनो न हरति। केवल मनङ्ग सर्वस्वायमानरमणीरत्नपरिशोभितमिदमुद्यानं देवानं नन्दनोद्यानं श्रिया पराजयते यद्दृष्ट्वा देवेन्द्रोऽपि नन्दने हतादर ईर्ष्याक्लिष्ट: एवमत्र वर्णनीयो जात:-

"पितामहादिभिरमरनिकरै: सेवितं भगवन्त ममरेश्वराख्यं सदाशिव मर्चयितुमायात: कश्मीर मण्डल माखण्डलो नयनसाहस्रविकृती कृताननमात्मानं सुकृति-परम्परोपभोग्यास्त्रिदशतरुणीर्निशातोपवनापहृतरमणीयतया निजनयनानामनानन्दनं नन्दनं च नाति बहु मेने।

अवनिधरगुहागर्भत: प्रोत्पततां पारीन्द्रणामादौ समुल्लेख: अमरनाथस्य गुहामन्दिरे विराजितानां पारीन्द्राणां स्मृतिमानयति चित्ते ययोर्मिथुनमद्यत्वेऽपि हरगौरीरूपेण चित्तमावर्जयति भक्तजनानाम्। अत्रारम्भे श्लोकचतुष्टये देवस्तुतिर्नास्ति। देवेन्द्रप्रतिस्पर्धिन: साहिजहानस्य जगदीश्वरस्येव विभवगरिमा दाननाशितदैन्यान्धकारेण दानदर्पितहस्तिनां मदच्छटया श्लोकेनावतरति। प्रारम्भे गजवदनो नमस्कृत:। नान्यत्र देवता कापि सम्पूजिता। 'शान्तविलासे' 'करुणविलासेऽपि' प्रारम्भे देवस्तुतिविरहो विलासात्मिकाया रचनाया वैशिष्ट्यं सूचयति।

आसफखानस्य प्रयाणादियं रचना लब्धावसरेति सुशीलकुमारकाणेदाशगुप्तप्रमुखानां पण्डितवर्याणां मतं नाभिनन्दनीयं यतो नाख्यायिकाया नाम आसफविलाप: किन्तु आसफविलास एव। आसफस्यैव सम्भोगशृङ्गार: अत्र विलसति।

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सत्यं विशेषालङ्कारमुपवर्णयितुं रसगङ्गाधरे आसफप्रयाणात् आसफानुग्रहलालितस्य जगन्नाथस्य मर्मन्तुदो विलापो बहिरुद्गतो कविकण्ठात्-

युक्तं तु याते दिवमासफेन्दौ तदाश्रितानां यदभूद् विनाशः।
इदं तु चित्रं भुवनावकाशे निराश्रया खेलति तस्य कीर्तिः ।।

कीर्तिरासफस्य निराश्रया उत स्वयं निराश्रितो जगन्नाथः कीर्तिमस्य निराश्रितां मेने। अनन्यसामान्यमहिमोपेतः कविदारिद्र्यनिर्णाशी आसफखानोऽस्य हृदयमधिचकार। अतस्तद्विषयको रतिभावो यथात्र तथैव लुप्तोपमायायां 'रसगङ्गाधरे' जगन्नाथस्य सन्दृश्यते-

सुधेव वाणी वसुधेव मूर्तिः सुधाकरश्रीसदृशी च कीर्तिः।
पयोधिकल्पा मतिरासफेन्दोर्महीतलेऽन्यस्य नदीति मन्ये।।

आसफविलासे श्लोकयोरनयोरभावादसम्पूर्णेयमाख्यायिकेति केचन पण्डिता मन्यन्ते। अत्रेदमवधेयम्, दृश्यते मुक्तकेन भामिनीविलासे दिल्लीवल्लभस्तुतिः, जाहाङ्गिरोऽपि मुक्तकेन स्तुतः। अतः खलु अलङ्कारमुदाहर्तुमयम् मुक्तकेन चमत्कारक्षमेण श्लोकेनैकेन वारद्वयम् आसफखानं स्तौति चेत् श्लोकद्वयस्य नूनमासफविलासे अन्तर्भावो भवितुं युक्त इति बुद्धिर्नैव निश्चयतामादध्यात्। श्लोकद्वयं स्वतन्त्रमपि वर्तितुमर्हति किञ्च 'करुणविलासः' 'शान्तविलासोऽपि' स्वल्पायतनौ दृश्येते। अतो ह्रस्वायतन आसफविलासो विलुप्तावशेषः असमाप्त इति चिन्ता पण्डितानां युक्तिमुपेक्षते। बाणभट्टस्य बृहदायतनीमाख्यायिकां दृष्ट्वा आख्यायिकाया विपुलायतनत्वेऽस्माकं संस्कारोऽस्ति। किं नायम् आसफविलासः कवेर्वंशपरिचयं जीवनचर्यामाश्लिष्य विश्वनाथादीनाम् आलङ्करिकाणाम-भिमतमाख्यायिकालक्षणमनुबध्नाति? 'आख्यायिका कथावत् स्यात् कवेर्वंशानुकीर्तनम्'-

तथाप्यत्राख्यायिकाया आख्यानधर्मिता नोपलभ्यते। स्वयमेव जगन्नाथः आसफविलास आख्यायिकेति निबन्धान्ते निरदिशत्। वर्णनायामस्य बाणभट्टस्यामोघः प्रभावो बलवान् परिलक्ष्यते। इषुरिव दीर्घो दीर्घतरो दीर्घतमश्च वाक्प्रपञ्चः सहृदयानां हृदयं भिनत्ति। समासश्वापदसंकुलोऽयं कथारण्यवनोद्देशो भयार्तान् पाठकान् यद्यपि ग्रसते तथाप्यस्य विस्तृतिविरहः सर्वेषां स्वस्तिकारणं भवति।

आसफविलासाख्यायिकाया अन्ते जगन्नाथस्यायमाशयः परिव्यक्तः - 'सेयमनुग्रहेण सहृदयानामनुदिनमुल्लसिता भवतात्'- परमाख्यानवैचित्र्यविरहात् संगोपितशल्यवृत्तविवरणात् आरोपितालीकवर्णनातिशय्यात् च सहृदयानां हृदये आसफविलासः स्थानं न धत्ते। क्व गत आसफखानः क्व वा प्रबलपराक्रमी दिल्लीश्वरः शाहिजहानश्चक्रवर्ती?

परं वराङ्गनालीलालास्यमुपभुञ्जानः परमविवादास्पदीभूतः काश्मीरदेशो

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निशातोपवनरम्यतामङ्के निधाय अमरनाथचरणनखच्छटाशुभ्रतुषारमौक्तिजालेन समलङ्कृतो गौरीगुरुणा नदीनिर्झरकलतानेन दूरातीतोत्सवसमारोहमासफविलासादस्माकं हृदयातिथ्यं प्रापयति । अतीतविलासं स्मृत्वा भूस्वर्गेण मन उन्मनायते । त्रैलोक्यलक्ष्मीलावण्यपरिवाहि निशातोपवनं निशात्वागूरूपेणाद्यापि पर्यटकानाह्वयति ।

डॉ. जयश्रीचट्टोपाध्याय

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ALL INDIA ORIENTAL CONFERENCE

Head Office : Bhandakar Oriental Research Institute, Pune 411 004.

41st SESSION

Shri Jagannath Sanskrit University, Puri.

THE EXECUTIVE COMMITTEE

A meeting of the old Executive Committee of the All India Oriental Conference was held at the office of the Chairman, P.G. Studies Centre, Shri Jagannath Sanskrit University, Puri, under the auspices of SJSU, on 13th Dec. 2002, at 9.00 p.m.

Professor K.K. Chaturvedi was in the chair.

The Following members were present :

1) Prof. S. D. Joshi.
2) Prof. Saroja Bhate.
3) Prof. R. I. Nanavati.
4) Prof. H. K. Satpathy.
5) Prof. S. C. Jha.
6) Prof. B. B. Chaube.
7) Prof. Rajendra Mishra.
8) Prof. A.C. Sarangi.
9) Prof. Sushma kulshreshtha.
10) Prof. C. K. Shukla.
11) Prof. Y. P. Dubey.
12) Prof. Dev Narayan Jha.
13) Prof. Shuk Dev Sharma.
14) Prof. G. K. Dash.
15) Prof. Dashrath Dwivedi.
16) Prof. K. K. Chaturvedi.
17) Prof. E. R. Rama Bai.
18) Prof. Gautam Patel.
19) Prof. Y. V. Dahiya.
20) Prof. Rajiv Ranjan Sinha.
21) Prof. S. P. Sharma.
22) Prof. Maitreyee Bora.

1) Condolence

Resolution No. 1 : Resolved that the executive committee places on record its sense of deep sorrow at the sad demise of the following scholars who expired during the period since the 40th session, held at Chennai in May 2000 to December 2002.

1. R. Thangaswami Sarma (21-8-2000)
2. Nikkyo Niwana (4-10-1999)

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3. Pt. Nanak Chand Sharma (20-3-2000)
4. Prof. Paul Theime (24-4-2001)
5. Prof. N.K.Devraja (11-1-1999)
6. Prof. Subhadra Jha (13-5-2000)
7. Prof. Pranab Sen (22-6-1999)
8. Prof.Wilhelm Halfbass
9. Prof.Shantilal Seth (11-7-2000)
10. Jin Kemu [China] (5-8-2002)
11. Prof. G. N. Das (16-10-2000)
12. Dr. C.R. Swaminathan (5-11-2000)
13. Dr. M.V. Moorthy (23-8-2002)
14. Dr. Ramkumar Sharma (9-2-2002)
15. Prof. V. Venkatachalam (June 2002)
16. Prof. Dr.Purushottam Bhargava (27-5-2002)
17. Prof. Laxmi Narayan Tiwari (10-3-2002)
18. Dr. Parmeswarilal Gupta (21-7-2001)
19. Shri. M.R.Yardi (20-8-2001)
20. Prof. R.N. Dandekar (11-12-2001)
21. Prof.G.H. Tarlekar (12-12-2001)
22. Dr. S.V. Sohoni (15-2-2002)
23. Dr. K.P.A. Menon (27-8-2002)
24. Pt. Raghunathacharya (17-9-2002)
25. Dr. R.P. Kulkarni (10-3-2002)
26. Dr. U.K. Pungaliya
27. Dr. A.S. Acharya
28. Dr. N. Gangadharan
29. Dr. K.R. Chandra (15-10-2002)
30. Dr.U.N.Dhal (Sept. 2002)
31. Dr. Mohan Mishra (15-2001)
32. Prof. N. Akmal Ayyubi (2002)

2) Confirmation of the minutes of meeting held at Chennai, 40th session of the AIOC.

Resolution No. 2 : Resolved that the minutes of the meeting held at Chennai

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on the occasion of 40th session of the AIOC, be confirmed.

3) Audited statement of Accounts for the years, 1st April 2000 to 31st March 2002.

Resolution No. 3 : Resolved that the audited statements of accounts for the years 2000, 2001, 2002 be adopted.

4) Appointment of Auditors

Resolution No. 4 : Resolved that M/S Patki and Soman, Pune, be appointed as auditors for the years 2002-2003, 2003-2004 and they be paid remuneration of Rs. 2,000/- per year.

5) Publication of the conference proceedings

Resolution No. 5 : Resolved that the proceedings of the 40th session of AIOC held at Chennai be noted.

6) Award of various prizes

Resolution No. 6 : Resolved that the General Secretary be authorised to decide the award of 10 different prizes in consultation with the respective sectional presidents.

Resolved that Dr. V. Raghavan prize be awarded to the best paper in the section of Classical Sanskrit.

7) Co-option on the Council of the ten members

Resolution No. 7 : Resolved that it be recommended to the council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the council [as per Rule 10b 1].

1. Prof. A. C. Sarangi.
2. Prof. H. K. Satpathy.
3. Prof. K. C. Mohapatra.
4. Prof. K. C. Padhy.
5. Prof. K. C. Dash.
6. Prof. N. K. Pati.

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7. Prof. J. K. Mishra.
8. Prof. B. K. Nayak.
9. Prof. P. K. Mishra.
10. Sri. J. B. Padhy.

8) Appointment of Additional Sectional Presidents

Resolution No. 8 : Resolved that the following Additional Sectional Presidents be appointed for the following sections.

1. Vedic - Prof. G. U. Thite.
2. Classical Sanskrit - Prof. Dev Narayan Jha.
3. Indian Linguistics - Prof. Basant Kumar Bhatt.
4. Philosophy and Religion - A] Dr. Gauri Mahulikar.
   B] Prof. Chandrakant Shukla.
5. Modern Sanskrit - Prof. S. Sunderrajan.

The meeting concluded with the vote of thanks to the Chair.

Dr. Saroja Bhate	**Prof. K. K. Chaturvedi**
General Secretary	General President

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All-INDIA ORIENTAL CONFERENCE

HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUTE, PUNE 411 004

41st SESSION

INAUGURAL SESSION

The Inaugural Session of the 41st All-India Oriental Conference was held in the Pandal at Shri. Jagnnath Sanskrit Vishwavidyalaya, Puri on 14th December 2002, at 10 a.m.

(1) The Session opened with Prayers

(2) Prof. H. K. Satpathy welcomed the Vice Chancellor, Dr. Murli Manohar Joshi, Chief Guest of the Session, General President of the All-India Oriental Conference, and the members of the Conference.

(3) Dr. Murli Manohar Joshi, Chief Guest made Deep Prajvalan and formally inaugurated the Session.

(4) Dr. Murli Manohar Joshi, Chief Guest of the Session delivered his Inaugural Address.

(5) The General President, Professor Vidya Nivas Mishra, delivered the Presidential Address.

(6) A Resolution condoling the death of the following scholars was passed while the whole gathering was standing.

1. R. Thangaswami Sarma (21.8.2000)
2. Nikkyo Niwana (4.10.1999)
3. Pt. Nanak Chand Sharma (20.3.2000)
4. Prof. Paul Theime (24.4.2001)
5. Prof. N. K. Devraja (11.1.1999)
6. Prof. Subhadra Jha (13.5.2000)

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7. Prof. Pranab Sen (22.6.1999)
8. Prof. Wilhelm Halfbass
9. Prof. Shantilal Seth (11.7.2000)
10. prof. Jin Kemu [China] (5.8.2002)
11. Prof. G. N. Das (16.10.2000)
12. Dr. C. R. Swaminathan (5.11.2000)
13. Dr. M. V. Moorthy (23.8.2002)
14. Dr. Ramkumar Sharma (9.2.2002)
15. Prof. V. Venkatachalam (June 2002)
16. Prof. Dr. Purushottam Bhargava (27.5.2002)
17. Prof. Laxmi Narayan Tiwari (10.3.2002)
18. Dr. Parmeshwarilal Gupta (21.7.2001)
19. Shri. M. R. Yardi (20.8.2001)
20. Prof. R. N. Dandekar (11.12.2001)
21. Prof. G. H. Tarlekar (12.12.2001)
22. Dr. S. V. Sohoni (15.2.2002)
23. Dr. K.P.A. Menon (27.8.2002)
24. Pt. Raghunathacharya (17.9.2002)
25. Dr. R. P. Kulkarni (10.3.2002)
26. Dr. U. K. Pungaliya
27. Dr. A. S. Acharya
28. Dr. N. Gangadharan
29. Dr. K. R. Chandra (15.10.2002)
30. Dr. U. N. Dhal (Sept. 2002)
31. Dr. Mohan Mishra (15-2001)
32. Prof. N. Akmal Ayyubi (2002)

(7) The General Secretary, Prof. Saroja Bhate then made some announcements regarding the divisions of Section and additional Section Presidents, Nomination Forms for the New Executive Committee and Section Presidents, the meeting of the Council and Pandit Prishad.

(8) The Local Secretary made some announcements regarding the conduct the Conference.

(9) The Local Secretary proposed a comprehensive vote of thanks.

(10) The Inaugural Session terminated with National Anthem.

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ALL INDIA ORIENTAL CONFERENCE

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Pune 411 004.

41st SESSION

Shri Jagannath Sanskrit University, Puri.

THE COUNCIL

A meeting of Council of the AIOC was held in the pandal of the conference on the campus of SJSU, on 14th Dec. 2002, at 11.30 a.m.

Dr. V.N. Mishra, General President of the AIOC 41st, was in the chair.

i) Prof. Saroja Bhate, General Secretary of AIOC 41st, explained the procedure of the election of the new Executive Committee as well as of the Sectional Presidents for the AIOC.

It was resolved that as nominated by the Council, the following ten persons, whose names have been recommended by the Local Committee be co-opted as members of the council [as per rule 10 b.1]

1) Prof. A. C. Sarangi
2) Prof. H. K. Satpathy
3) Prof. K. C. Mohapatra
4) Prof. K. C. Padhy
5) Prof. K. C. Dash
6) Prof. N. K. Pati
7) Prof. J. K. Mishra
8) Prof. B. K. Nayak
9) Prof. P. K. Mishra
10) Prof. J. B. Padhy

The following two members were appointed as scrutineers by the President : 1) Prof. K. K. Jha. 2) Dr. D. P. Shrivastava.

The Council then proceeded to elect 18 members of the New Executive Committee.

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The following was the result of the election of the New Exective Committee

Name of the Members	Votes Secured
1. Prof. S. D. Joshi	158
2. Prof. Saroja Bhate	157
3. Prof. S. C. Jha	147
4. Prof. Rajendra Mishra	144
5. Prof. C. K. Shukla	122
6. Prof. H. K. Satpathy	119
7. Prof. R. I. Nanavati	110
8. Prof. G. K. Dash	105
9. Prof. B. B. Chaubey	98
10. Prof. Vimla Devi	95
11. Prof. Sushma Kulshreshtha	95
12. Prof. Dev Narayan Jha	91
13. Prof. Mithilesh Kumar	89
14. Prof. A. C. Sarangi	85
15. Prof. Shuk Dev Sharma	85
16. Prof. Yadunath Prasad Dubey	83
17. Prof. Om Prakash Pandey	81
18. Prof. G. U. Thite	78

Total voting - 366 **Invalid vote - 27**

Votes Counted - 339 Scrutineers : 1) Prof. K. K. Jha
2) Prof. D. P. Shrivastava.

Place : Puri

Date : 15/12/2002.

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Head Office : Bhandakar Oriental Research Institute
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41st SESSION

Shri Jagannath Sanskrit University, Puri.

THE NEW EXECUTIVE COMMITTEE

A meeting of the New Executive Committee of the All India Oriental Conference was held at the office of the Chairman, P.G. Centre, at 11.30 a.m. on 16th Dec. 2002.

The Following members were present :

1) Prof. S. D. Joshi.
2) Prof. Saroja Bhate.
3) Prof. S. C. Jha.
4) Prof. Rajendra Mishra.
5) Prof. C. K. Shukla.
6) Prof. H. K. Satpathy.
7) Prof. R. I. Nanavati
8) Prof. B. B. Chaubey.
9) Prof. G. K. Dash.
10) Prof. Vimla Devi.
11) Prof. Sushma kulshreshtha.
12) Prof. Dev Narayan Jha.
13) Prof. Mithilesh Kumar.
14) Prof. A. C. Sarangi.
15) Prof. Shuk Dev Sharma.
16) Prof. Yadunath Prasad Dubey.
17) Prof. G. U. Thite.

Prof. S. D. Joshi was in chair.

Agenda

1) Election of the Office Bearers
2) Co-option on the Exective Committee
3) Venue of the next Session
4) Award of Prizes.
5) Election of the Sectional Presidents
6) Additional Items with the permission of the Chair.

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1) Election of the Office Bearers

Resolution No. 1 : Resolved that Prof. K. K. Chaturvedi, be and is hereby elected General president of the All India Oriental Conference.

Resolution No. 2 : Resolved that Prof. Rajendra Mishra, be and is hereby elected Vice president of the All India Oriental Conference.

Resolution No. 3 : Resolved that Prof. Saroja Bhate, be and is hereby elected General Secretary of the All India Oriental Conference.

Resolution No. 4 : Resolved that Prof. H. K. Satpathy, be and is hereby elected Joint General Secretary of the All India Oriental Conference.

Resolution No. 5 : Resolved that Prof. Shuk Dev Sharma, be and is hereby elected Treasurer of the All India Oriental Conference.

2] Co-option of the following members on the Executive Committee

Resolution No. 6 : Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of the office bearers :

1. Dr. E. R. Rama Bai.
2. Prof. Abdul Ali.
3. Prof. Prabha Kiran.
4. Prof. Kishore Chandra Mohapatra.

Trustees
1. Dr. M. A. Mehendale.
2. Dr. H. G. Ranade.
3. Dr. T. N. Dharmadhikari.

3] Venue of the next session - Letters of invitation were received from University of Jammu [Jammu], and Sampoornanand Sanskrit University, Varanasi.

Resolution No. 7 : The invitation received from the Sampoornanand Sanskrit University was accepted by the All India Oriental Conference to hold its 42nd session at Varanasi.

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4] Award of Prizes

Resolution No. 8 : Resolved that the Prizes be awarded as follows:

1) Dr. V. Raghava Prize : Dr. Ravindrakumar Panda.

2) Prof. Jaymant Mishra Prize : Dr. Sudarshankumar Sharma

3) Dr. V.G. Rahurkar Prize for Veda : [Divided] -

1. Dr. Didhiti Biswas
2. Dr. Somdev Shatanshu.

4) Smt. Sushiladevi Mishra Prize for Veda : [Divided]

1. Dr. Sukumar Chattopadhy.
2. Kum. Aditi Phadke.

5) Muni Punyavijayji Prize : Kum Madhulika.

6) D. K. Jain Institute Prize : Prof. Kameshwar Tiwari.

7) Dr. V. G. Rahurkar Prize for Vedanta : Dr. Harmohan Mishra.

8) Sragdhara Nandi Prize [Alankarshastra] : Dr. Girishchandra Pant.

9) Markatvalli Sundaresvara Prize [Pandit Parishad] : Dr. Malhar Kulkarni.

10) Dr. R. K. Sharma & Mrs. Annapurna Sharma prize : was not announced.

5) Result of the election of the Sectional Presidents -

The following was the result of the election of the Sectional Presidents :

1. Vedic - Prof. G. U. Thite.
2. Iranian - Dr. M. N. Khan.
3. Classical Sanskrit - Prof. Sushma Kulshreshtha.
4. Islamic Studies - Dr. Faiyazul Haqq.
5. Arabic and Persian - Prof. Abdul Ali.
6. Pali and Buddhism - Prof. M. G. Dhadphale.
7. Prakrit and Jainism - Prof. Ramjee Roy.
8. History - Kunal Acharya.
9. Archeology - Prof. Vijay Pandya.
10. Indian Linguistics - Prof. Basant Kumar Bhatta.
11. Philosophy and Religion - Prof. Chandrakant Shukla.
12. Dravidic Studies - Prof. P. Syamala Devi.
13. Technical Sciences and Fine Arts - Prof. Hari Datta Sharma.

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14. South East Asian Studies - Prof. Y. P. Dubey.
15. West Asian Studies - Prof. Mursaleen Ghulam.
16. Modern Sanskrit - Prof. Radhavallabh Tripathi.
17. Manuscriptology - Prof. S. P. Sharma.
18. Epics and Puranas - Prof. G. K. Dash.
19. Sanskrit and Computers - Prof. Uma Raman Jha.
20. Indian aesthetics and Poetics - Prof. R. I. Nanavati.

6] **Additional Item : -** A letter from Dr. B.K. Shukla of Lucknow University was placed before the committee. A request was made in the letter for starting a new section for Jyotirvigyan. The committee expressed the opinion that there is no need to start a new section for Jyotivigyan since it was already included in the section of Technical Science and Fine Arts.

Another letter from Prof. K. C. Mohapatra and others from SJSU was received and placed before the committee requesting to start a new section on Dharmashastra, but it was not considered, as it is already included in Religion and Philosophy Section.

The Secretary requested the members of the Executive Committee to prepare up-to-date lists of members of council of AIOC 41st as well as of the the Life Members from their respective states and send it to the Head Office, in order to prepare a master list for the smooth conduct of future elections of AIOC.

The Secretary further requested to consider the names of only those scholars who convey the number and the date of the receipt of payment of the Life Membership fees. The memebers agreed.

The meeting concluded with the vote of thanks to the Chair.

(S. D. Joshi)
Chairman

(Saroja Bhate)
General Secretary

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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All-INDIA ORIENTAL CONFERENCE
HEAD OFFICE:BHANDARKAR ORIENTAL RESEARCH INSTITUTE, PUNE 411 004

41st SESSION

CONCLUDING SESSION

The Concluding Session of the All-India Oriental Conference was held in the Pandal at Shri Jagannath Sanskrit Vishvavidyalaya, Puri at 10 a.m. on 16th December 2002.

(1) The Session opened with prayer

(2) The General Secretary thanked the concerned authorities of the Oriental Institute for their guidance and the active guidance and the active participation in various matters of this session.

(3) The General Secretary announced the election of New Office Bearers and Executive Committee of the next Conference will be as follows :

Office Bearers :

1. General President :	Prof. K. K. Chaturvedi
2. Vice President :	Prof. Rajendra Mishra
3. General Secretary	Prof. Saroja Bhate
4. Joint General Secretary	Prof. H. K. Satpathy
5. Treasurer	Prof. Shuk Dev Sharma

Members of the Executive Committee :

1. Prof. S. D. Joshi
2. Prof. Saroja Bhate
3. Prof. S. C. Jha
4. Prof. Rajendra Mishra
5. Prof. C. K. Shukla
6. Prof. H. K. Satpathy

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7. Prof. R. I. Nanavati
8. Prof. G. K. Dash
9. Prof. B. B. Chaubey
10. Prof. Vimla Devi
11. Prof. Sushma Kulshreshtha
12. Prof. Dev Narayan Jha
13. Prof. Mithilesh Kumar
14. Prof. A. C. Sarangi
15. Prof. Shuk Dev Sharma
16. Prof. Yaddunath Prasad Dubey
17. Prof. Om Prakash Pandey
18. Prof. G. U. Thite

Co-opted Members:

1. Dr. E. R. Rama Bai
2. Prof. Abdul Ali
3. Prof. Prabha Kiran
4. Prof. Kishore Chandra Mohapatra

Trustees:

1. **Dr. T. N. Dharmadhikari**
1. Dr. M. A. Mehendale
2. Dr. H. G. Ranade

(4) The General Secretary announced the award of the following prizes:

1. **Dr. V.G. Rahurkar Prize for Veda** – [Divided]
   1) Dr. Didhiti Biswas
   2) Dr. Somdev Shatanshu
2. **Smt.Sushiladevi Mishra Prize for Veda [Divided]**
   1) Dr. Sukumar Chattopadhy
   2) Kum. Aditi Phadke
3. **Prof. Jaymant Mishra Prize for Classical Sanskrit** – 1) Dr. Sudarshankumar Sharma
4. **Mrs. Sragdhara Nandi Prize – Alankara** – 1) Dr. Girishchandra Pant

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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5. **Dr. V. Raghavan Prize** – 1) Dr. Ravindrakumr Panda
6. **Muni Punyavijayji Prize** – 1) Kum Madhulika
7. **D. K. Jain Institute Prize** – 1) Prof. Kameshwar Tiwari
8. **Dr. V.G. Rahurkar Prize for Vedanta**- 1) Dr. Harmohan Mishr
9. **Markatvalli Sundaresvara Prize [Pandit Parishad] -** 1) Dr. Malhar Kulkarni
10. **Dr. R. K. Sharma & Mrs. Annapurna Sharma Prize –** was not announced.

(4) The General Secretary announced that the next Session of the All-India Oriental Conference will be held at Varanasi under the auspices of the Sampoornanand Sanskrit University, Varanasi.

(5) The Speeches of some delegates on behalf of the All-India Oriental Conference.

(6) The General Presidents, Prof. Vidya Nivas Mishra made his concluding remarks.

(7) The Local Secretary proposed a vote of thanks.

(8) The Concluding Session terminated with Prayers.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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REPORT OF AN AUDITOR RELATING TO ACCOUNTS AUDITED UNDER SUB-SECTION (2) OF SECTION 33 & 34 AND RULE 19 OF THE BOMBAY PUBLIC TRUST ACT.

Registration No. : F-199 PTR 3/317/59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE

C/o. Bhandarkar Oriental Research Institute,

Pune-411 004

FOR THE YEAR ENDED 31ST MARCH 2001

(a)	Whether accounts are maintained regularly and in accordance with the provisions of the Act & rules.	Yes
(b)	Whether receipts and disbursements are properly and correctly shown in the accounts.	Yes
(c)	Whether the cash balance and vouchers in the costody of the manager or trustee on the date of audit were in Agreement with the accounts.	Yes
(d)	Whether all books, deeds, accounts, vouchers or other documents or records required by the auditor were produced before him.	Yes
(e)	Whether a register of movable and immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office and the defects and inaccuracies mentioned in the previous audit report have been duly complied with.	N.A.
(f)	Whether the manger or trustee or any other person required by the auditor to appear before him did so and furnished the necessary information required by him.	Yes
(g)	Whether any property or funds of the Trust were applied for any objects or purpose other than the objects or purpose of the Trust.	No
(h)	The amount of outstanding for more than one year and and amount written off, if any.	No
(i)	Whether tenders were invited for repairs or construction	N.A.
(j)	Whether any money of the public trust has been	No

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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invested contrary to the provisions of Section 35.

(k) Alienation, if any, of the immovable property contrary to the provisions of section 36 which have come to the notice of the auditor. — No

(l) All cases of irregular, illegal or improper expenditure or failure of omission to recover moneys or other property belongings to the public trust or of loss or waste of money or other property thereof and whether such expenditure failure, omission loss or waste was caused in consequence of breach of trust or misapplication or any other misconduct on the part trustees or any other person while in the management of the trust. — No

(m) Whether the budget has been filed in the form provided by rule 16A. — No

(n) Whether the maximum and minimum number of the trustees is maintained. — Yes

(o) Whether the meetings are held regularly as provided such instrument. — Yes

(p) Whether the minutes book of the proceedings of the investment of the trust is maintained. — Yes

(q) Whether any of the trustees has any interest in the investment of the trust. — No

(r) Whether any of the trustees is a debtor or creditor of the trust. — No

(s) Whether the irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with by the trustees during the period of audit. — N.A.

(t) Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner. — No

PLACE : PUNE

DATE :

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Balance Sheets

for the Year
2000 - 2001
&
2001 - 2002

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2001

FUNDS AND LIABILITIES	Rs.Ps.	Rs. Ps.
TRUSTS FUNDS OR CORPUS		62544.39
As per last Balance Sheet		
Adjustments during the year		
OTHER EARMARKED FUNDS		14025.00
(Created under the Provisions of the Trust Deed of Scheme or out of the Income)		
Depreciation Fund		
Sinking Fund		
Any other Fund		
LOANS (Secured or Unsecured)		0.00
From Turstees		
From Others		
LIABILITIES		
For Expences - (Salary)		42500.00
For Advances		
For Rent and		
Other Deposits		
For Sundry Credit		
	TOTAL C. F.	Rs.119069.39

As per our report of even date.

Income Outstading
(If Accounts are kept on Cash Basis)
Rent
Interest
Other Income
Total Rs.

Date :

Chartered Accountants

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2001

PROPERTY AND ASSETS	Rs.Ps.	Rs. Ps.
IMMOVEABLE PROPERTIES [at cost]		0.00
Suitably classified giving mode of valuation		
Additions or deductions (including those for depreciation) if any during the year.		
INVESTMENTS		262090.39
Fixed deposits with banks		
FURNITURE & FIXTURE		0.00
Balance as per last Balance Sheet		
Additions during the year		
Less:- Sales during the year		
LOANS (Secured or Unsecured)		0.00
Good/doubtful		
Loan Scholarships		
Other Loans		
ADVANCES		0.00
To Trustees		
To Employees		
To Contractors		
To Lawyers		
To Others		
INCOME OUTSTANDING		0.00
Rent		
Interest		
Other income		
TOTAL C.F.		**Rs.262090.39**

The above Balance Sheet to the best of my/our belief contains a ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2001

FUNDS AND LIABILITIES	Rs.Ps.	Rs. Ps.
	TOTAL B.D.	119069.39
Income And Expenditure Account		447582.93
Balance as per last B/Sheet	328227.93	
Less : Appropriation, If any		
Add : Surplus	119355.00	
(As per Income & Expenditure A/c)		
	TOTAL	**Rs.566652.32**

As per our report of even date.

Date :

Chartered Accountants

Income Outstading
(If Accounts are kept on Cash Basis)
Rent
Interest
Other Income
Total Rs.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2001

PROPERTY AND ASSETS	Rs.Ps.	Rs. Ps.
	Total B. D.	**262090.39**
CASH & BANK BALANCE		**304561.93**
(a) Central bank of India	300081.45	
(b) State bank of India	2846.48	
(c) Cash in hand	1634.00	
INCOME & EXPENDITURE ACCOUNT		
Balance as per Balance sheet		
Less : Appropriation, if any		
Add : Deficit as per Income		
Less :Surplus and Expenditure A/cs		
	TOTAL	**Rs.566652.32**

The above Balance Sheet to the best of my/our belief contains a ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2001

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	0.00
Rates, Taxes, Cesses	
Repairs and maintenance	
Salaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TO ESTABLISHMENT EXPENSES -As per Schedule	60829.00
TO REMUNERATION TO TRUSTEES	0.00
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	0.0
TO LEGAL EXPENSES	0.00
TO AUDIT FEES	0.00
TO CONTRIBUTION AND FEES	0.00
TO AMOUNT WRITTEN OFF	0.00
a) Bad Debts	
b) Loan Scholarships	
c) Irrecoverable rents	
d) Other items	
TO MISCELLANEOUS EXPENSES	0.00
TO DEPRECIATION	0.00
TO AMOUNTS TRANFERRED TO RESERVES AND SPECIFIC FUNDS	0.00
TO AMOUNTS TRANFERRED TO RESERVES AND SPECIFIC FUNDS	0.00
TO EXPENDITURE ON OBJECT OF THE TRUST	19832.00
a) Religious	
b) Educational	
c) Medical Relief	
d) Relief of Poverty	
e) Other charitable objects	
TO SURPLUS CARRIED OVER TO BALANCE SHEET	119355.00
TOTAL	**Rs.200016.00**

*Strike out whichever is not applicable

Dated at ....

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2001

INCOME	Rs. Ps.
BY RENT (accrued)	0.00
BY INTEREST [accrued/realised]	
On Securities	
On Loans S.B.A/c.	
on Bank F.D.	11241.00
BY DIVIDEND	
BY DONATIONS IN CASH OR KIND	
BY GRANTS IN AID	50000.00
BY INCOME FROM OTHER SOURCES As per schedule attached	138775.00
BY TRANSFERS FROM RESERVE	0.00
BY DEFICIT CARRIED OVER TO BALANCE SHEET	0.00
TOTAL	**Rs.200016.00**

As per our report of even date
Chartered Accountants
Dated ....

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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All India Oriental Conference, Puri (2002)

THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

SCHEDULE NO. I : ESTABLISHMENT EXPENSES :

1) Travelling Expenses	14068.00
2) Postage	3551.00
3) Salary	42500.00
4) Stationery	350.00
5) Bank Charges	360.00
TOTAL Rs.	**60829.00**

SCHEDULE NO. II : INCOME FROM OTHER SOURCES :

1) Life Membership Fees	35500.00
2) Full Membership	102262.00
3) 70 % of sales proceeds	1013.00
TOTAL Rs.	**138775.00**

EXPENSES ON OBJECT

Prizes & Awards	1100.00
Pandit Parishad Expenses	18732.00
TOTAL Rs.	**19832.00**

TOTAL	**Rs.200016.00**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April'2000 to 31st March 2001

RECEIPTS	**Rs. Ps.**	**Rs.Ps.**
To Opening balances		142706.93
a) Central bank of India	139360.45	
b) State bank of India	2846.48	
c) Rupee Co.op Bank	500.00	
To Life membership fees		35500.00
To Full membership fees		102262.00
To Interest		11241.00
To 75% of F from BORI for sales of AIOC volumes		1013.00
To grant in aid for Parishad		50000.00
	TOTAL	**Rs.342722.93**

Pune

Date

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.
Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April 2000 to 31st March 2001

PAYMENTS	**Rs. Ps.**	**Rs.Ps.**
By Salary to staff		0.00
By Postage		3551.00
By Printing & stationery		350.00
By Travelling expenses		14068.00
By Prizes & Awards		1100.00
By Bank Charges		360.00
By Parishad Expenses		18732.00
By Closing balances :		304561.93
a) Central bank of India	300081.45	
b) State bank of India	2846.48	
c) Cash in hand	1634.00	
TOTAL		**Rs.342722.93**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUST ACT, 1950
SCHEDULE IX C (Vide Rule 32)

Statement of income liable to contribution for the year ending 31st March, 2001
Name of the Public Trust : ALL INDIA ORIENTAL CONFERENCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE , PUNE
Regd. No. : F - 199 PTR 3/317/59

I) INCOME AS SHOWN IN THE INCOME AND EXPENDITURE ACCOUNT (SCHEDULE IX)	Rs.
II) ITEMS NOT CHARGEABLE TO CONTRIBUTION UNDER SECTION 58 AND RULE 32 :-	
1) Donations receieved from other Public Trusts & Dharmadas.	
2) Grants received from Government and local authorities.	
3) Interest on Sinking or Depreciation Fund	
4) Amount spent for the purpose of secular education	To bring together orientalists in order to take stock of the various activities of oriental scholars in India. The income is entirely exempted from the contribution.
5) Amount spent for the purpose of medical relief	
6) Amount spent for the purpose of veterinary treatment of animals.	
7) Expenditure incurred from donations for relief of distress caused by scarcity, draught , flood, fire or either natural calamity.	
8) Deductions out of income from lands used for agricultural purpose. a) Land Revenue and Local Fund Cess. b) Rent payable to superior landlord. c) Cost of Production, If lands are cultivated by trust.	
9) Deductions out of income from land used for non-agricultural purposes. a) Assessment, Cesses and other Government or municipal taxes. b) Ground rent payable to the superior landlord. c) Insurance premia d) Repairs at 10 percent of gross rent of building e) Cost of collection at 4 percent of gross rent of buildings let out	
10) Cost of collection of income or receipts from securities, stocks, etc. at 1 percent of such income.	
11) Deduction on account of repairs in respect of building not rented & yeilding no income at 10 % of the estimated gross Annual rent.	
Gross Annual Income chargeable to contribution Rs. :	**Nil**

Certificate that while claiming deductions admisible under the above schedule, we have not claimed any amount twice either wholly or partly, against any of the items mentioned in the Schedule which have the effect of double education.

Date :　　　　Chartered Accountants　　　　Trustee

Trust Address　　　　Date :

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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REPORT OF AN AUDITOR RELATING TO ACCOUNTS AUDITED UNDER SUB-SECTION (2) OF SECTION 33 & 34 AND RULE 19 OF THE BOMBAY PUBLIC TRUST ACT.

Registration No. : F-199 PTR 3/317/59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE

C/o. Bhandarkar Oriental Research Institute,

Pune-411 004

FOR THE YEAR ENDED 31ST MARCH 2002

(a) Whether accounts are maintained regularly and in accordance with the provisions of the Act & rules. — Yes

(b) Whether receipts and disbursements are properly and correctly shown in the accounts. — Yes

(c) Whether the cash balance and vouchers in the costody of the manager or trustee on the date of audit were in Agreement with the accounts. — Yes

(d) Whether all books, deeds, accounts vouchers or other documents or records required by the auditor were produced before him. — Yes

(e) Whether a register of movable and immovable properties is properly maintained, the changes therein are communicated from time to time to the regional office and the defects and inaccuracies mentioned in the previous audit report have been duly complied with. — N.A.

(f) Whether the manager or trustee or any other person required by the auditor to appear before him did so and furnished the necessary information required by him. — Yes

(g) Whether any property or funds of the Trust were applied for any objects or purpose other than the objects or purpose of the Trust. — No

(h) The amount of outstanding for more than one year and and amount written off, if any. — No

(i) Whether tenders were invited for repairs or construction. — No

(j) Whether any money of the public trust has been invested contrary to the provisions of Section 35. — No

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

(k)	Alienation, if any, of the immovable property contrary to the provisions of section 36 which have come to the notice of the auditor.	No.
(l)	All cases of irregular, illegal or improper expenditure or failure of omission to recover moneys or other property belonging to the public trust or of loss or waste of money or other property thereof and whether such expenditure failure omission loss or waste was caused in consequence of breach of trust or misapplication or any other misconduct on the part trustees or any other person while in the management of the trust.	None
(m)	Whether the budget has been filed in the form provided by rule 16A.	No
(n)	Whether the maximum and minimum number of the trustees is maintained.	Yes
(o)	Whether the meetings are held regularly as provided such instrument.	Yes
(p)	Whether the minutes book of the proceedings of the investment of the trust is maintained.	Yes
(q)	Whether any of the trustees has any interest in the investment of the trust.	No
(r)	Whether any of the trustees is a debtor or creditor of the trust.	No
(s)	Whether the irregularities pointed out by the auditors in the accounts of the previous year have been duly complied with by the trustees during the period of audit.	N.A.
(t)	Any special matter which the auditor may think fit or necessary to bring to the notice of the Deputy or Assistant Charity Commissioner.	No

PUNE

DATE : CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2002

FUNDS AND LIABILITIES	Rs.Ps.	Rs. Ps.
TRUSTS FUNDS OR CORPUS		62544.39
As per last Balance Sheet		
Adjustments during the year		
OTHER EARMARKED FUNDS		14025.00
(Created under the Provisions of the Trust Deed of Scheme or out of the Income)		
Depreciation Fund		
Sinking Fund		
Reserved Fund		
Any other Fund		
LOANS (Secured or Unsecured)		0.00
From Trustees		
From Others		
LIABILITIES		
For Expences -		0.00
For Advances		
For Rent and		
Income And Expenditure Account		409474.43
Balance as per last B/Sheet	447582.93	
Less : Appropriation, If any		
Add : Deficit		
(As per Income & Expenditure A/c)	38108.50	
TOTAL		**Rs.486043.82**

As per our report of even date.

Income Outstading
(If Accounts are kept on Cash Basis)
Rent
Interest
Other Income
Total Rs.

Date :

Chartered Accountants

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

In Public Domain. Digitized by eGangotri and Sarayu Trust Foundation Delhi.

THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

BALANCE SHEET AS AT 31ST MARCH 2002

PROPERTY AND ASSETS	Rs.Ps.	Rs. Ps
IMMOVEABLE PROPERTIES [at cost]		
Suitably classified giving mode of valuation		
Additions or deductions (including those for depreciation) if any during the year.		
INVESTMENTS		262090.39
Fixed deposits with banks		
FURNITURE & FIXTURE		3240.00
Balance as per last Balance Sheet		
Additions during the year	3600.00	
Less:- Sales during the year		
Depreciation up to date @10%	360.00	
LOANS (Secured or Unsecured)		0.00
Good/doubtful		
Loan Scholarships		
Other Loans		
ADVANCES		0.00
To Trustees Deposit for Gas & Regulator		
To Employees Deposit with M.S.E.B.		
To Contractors		
INCOME OUTSTANDING		0.00
Rent		
Interest		
Other income		
CASH & BANK BALANCE		220713.43
(a) Central bank of India	217172.95	
(b) State bank of India	2846.48	
(c) Cash in hand	694.00	
INCOME & EXPENDITURE ACCOUNT		
Balance as per Balance sheet		
Less : Appropriation, if any		
Add : Deficit as per Income		
Less :Surplus and Expenditure A/cs		
TOTAL		Rs.486043.82

The above Balance Sheet to the best of my/our belief contains a ture account of the Funds and Liabilities and of the Property and / Assets of the Turst.

Date

TURSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950

SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59

Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2002

EXPENDITURE	Rs. Ps.
TO EXPENDITURE IN RESPECT OF PROPERTIES	0.00
Rates, Taxes, Cesses	
Repairs and maintenance	
Salaries	
Insurance	
Depreciation [by way of Provision or adjustments]	
Other Expenditure	
TO ESTABLISHMENT EXPENSES -As per Schedule	70192.50
TO REMUNERATION TO TRUSTEES	
TO REMUNERATION [In the case of a math] to the head of the math including his household expenditure, if any.	
TO LEGAL EXPENSES	
TO AUDIT FEES	
TO CONTRIBUTION AND FEES	
TO AMOUNT WRITTEN OFF	
a) Bad Debts	
b) Loan Scholarships	
c) Irrecoverable rents	
d) Other items	
TO MISCELLANEOUS EXPENSES	0.00
TO DEPRECIATION	360.00
TO AMOUNTS TRANFERRED TO RESERVES AND SPECIFIC FUNDS	0.00
TO AMOUNTS TRANFERRED TO RESERVES AND SPECIFIC FUNDS	0.00
TO EXPENDITURE ON OBJECT OF THE TRUST	
a) Religious	
b) Educational	
c) Medical Relief	
d) Relief of Poverty	
e) Other charitable objects	
TO SURPLUS CARRIED OVER TO BALANCE SHEET	
TOTAL	**Rs.70552.50**

*Strike out whichever is not applicable

Dated at ....

TRUSTEE

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Income and Expenditure Account for the year ending 31/3/2002

INCOME	Rs. Ps.
BY RENT (accrued)	
BY INTEREST [accrued/realised]	11708.00
On Securities	0.00
On Loans S.B.A/c.	0.00
on Bank F.D.	
BY DIVIDEND	
BY DONATIONS IN CASH OR KIND	
BY GRANTS	
BY INCOME FROM OTHER SOURCES As per schedule II	20736.00
BY TRANSFERS FROM RESERVE	0.00
BY DEFICIT CARRIED OVER TO BALANCE SHEET	38108.50
TOTAL	**Rs.70552.50**

As per our report of even date
Chartered Accountants
Dated ....

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUSTS ACT, 1950
SCHEDULE VIII [Vide Rule 17 (I)]

Registration No. : F- 199 PTR 3 / 317 /59
Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

SCHEDULE NO. I : ESTABLISHMENT EXPENSES :

1)	Travelling Expenses	1500.00
2)	Postage	1140.00
3)	Salary	57700.00
4)	Stationery	6752.50
5)	Bank Charges	3100.00
	TOTAL Rs.	**70192.50**

SCHEDULE NO. II : INCOME FROM OTHER SOURCES :

1)	Life Membership Fees	6000.00
2)	Full Membership	
3)	70 % of sales proceeds	14736.00
	TOTAL Rs.	**20736.00**

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April 2001 to 31st March 2002

RECEIPTS	Rs. Ps.	Rs. Ps.
To Opening balances		304561.93
a) Central bank of India	300081.45	
b) State bank of India	2846.48	
c) Rupee Co.op Bank	1634.00	
To Life membership fees		6000.00
To Interest		11708.00
To 2/3rd of from BORI for sales of AIOC volumes AIOC volumes		14736.00
To Donations		
To Fixed Deposite		
TOTAL		Rs.337005.93

Pune

Date

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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Name of the Public Trust : ALL INDIA ORIENTAL CONFERANCE
C/O BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

Registration No. : F- 199 PTR 3 / 317 /59

Receipts and Payments Account for the period 1st April 2001 to 31st March 2002

PAYMENTS	Rs. Ps.	Rs. Ps.
By Salary to staff		57700.00
By Postage		1140.00
By Printing & stationery		6752.00
By Travelling expenses		1500.00
By Prizes & Awards		
By Fixed deposits		
By Audit fees		
By Bank Charges		
By Furniture		3600.00
By Computer Maintenance		3100.00
By Liability for expenses salary etc.		42500.00
By Closing balances :		220713.43
a) Central bank of India	217172.95	
b) State bank of India	2846.48	
c) Cash in hand	694.00	
TOTAL		**Rs.337005.93**

EXAMINED AND FOUND CORRECT
PATKI & SOMAN

CHARTERED ACCOUNTANTS

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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THE BOMBAY PUBLIC TRUST ACT, 1950
SCHEDULE IX C (Vide Rule 32)

Statement of income liable to contribution for the year ending 31st March, 2002
Name of the Public Trust : ALL INDIA ORIENTAL CONFERENCE
C/o BHANDARKAR ORIENTAL RESEARCH INSTITUTE , PUNE
Regd. No. : F - 199-PTR 3/317/59

	Rs.
I) INCOME AS SHOWN IN THE INCOME AND EXPENDITURE ACCOUNT (SCHEDULE IX)	
II) ITEMS NOT CHARGEABLE TO CONTRIBUTION UNDER SECTION 58 AND RULE 32 :-	
1) Donations receieved from other Public Trusts & Dharmadas.	
2) Grants received from Government and local authorities.	
3) Interest on Sinking or Depreciation Fund	
4) Amount spent for the purpose of secular education	To bring together orientalist in order to take stock of the various activities of oriental scholars in India. The income is entirely exempted from the contribution.
5) Amount spent for the purpose of medical relief	
6) Amount spent for the purpose of veterinaty treatment of animals.	
7) Expenditure incurred from donations for relief of distress caused by scarcity, draught , flood, fire or either natural clamity.	
8) Deductions out of income from lands used for agricultural purpose. a) Land Revenue and Local Fund Cess b) Rent payable to superior landlord c) Cost of Production, If lands are cultivated by trust.	
9) Deductions out of income from land used for non-agricultural purposes a) Assessment, Cesses and other Government or municipal taxes. b) Ground rent payable to the superior landlord c) Insurance premia d) Repairs at 10 percent of gross rent of building e) Cost of collection at 4 percent of gross rent of buildings let out	
10) Cost of collection of income or receipts from securities, stocks, etc. at 1 percent of such income.	
11) Deduction on account of repairs in respect of building not rented & yeilding no income at 10 % of the estimated gross Annual rent.	

Gross Annual Income chargeable to contribution Rs. : Nil

Certificate that while claiming deductions admisible under the above schedule, we have not claimed any amount twice either wholly or partly, against any of the items mentioned in the Schedule which have the effect of double education.

Trustee

Date :
Trust Address

Chartered Accountants
Date :

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